



# CHURCH MANAGEMENT

## ~ Christmas ~

*The earth has grown old with its  
burden of care,  
But at Christmas it always is  
young.*

*The heart of the jewel burns lustrous  
and fair  
And its soul full of music breaks  
forth on the air,  
When the song of the angels is  
sung.*

*The feet of the humblest may walk  
in the field  
Where the feet of the holiest have  
trod,  
This, this is the marvel to mortals  
revealed  
When the silvery trumpets of Christ-  
mas have pealed,  
That mankind are children of God.*

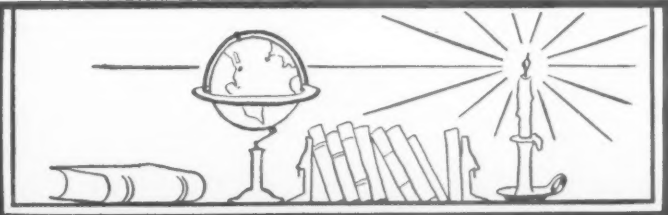
—PHILLIPS BROOKS

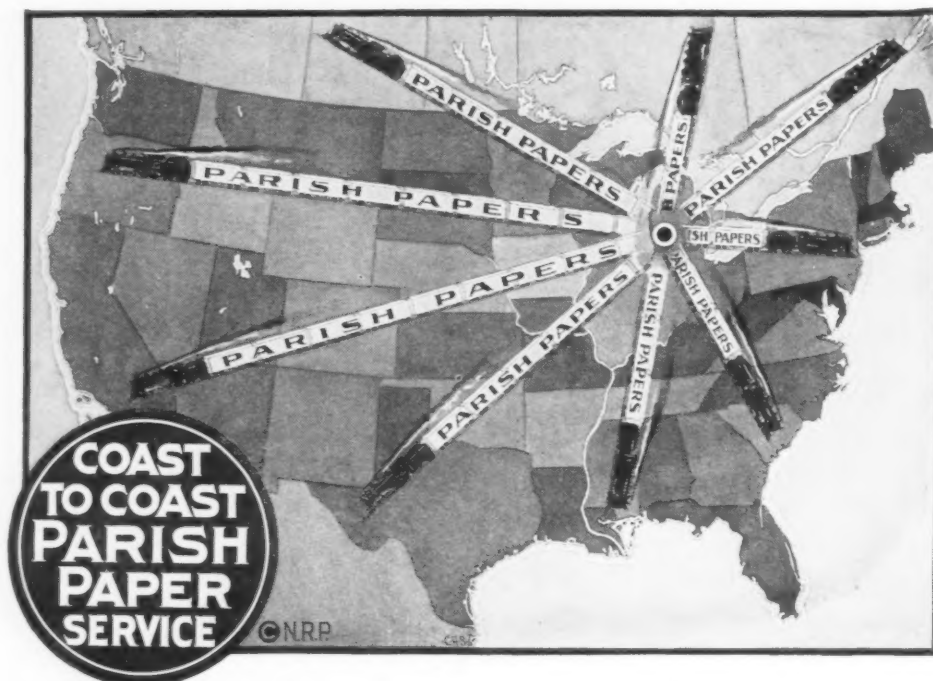
December  
1929



Volume 6  
Number III

## THE MINISTER'S PROFESSIONAL JOURNAL





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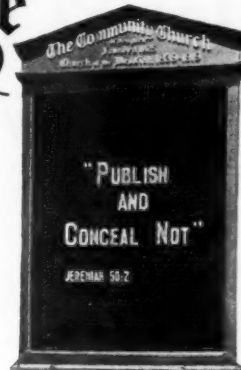
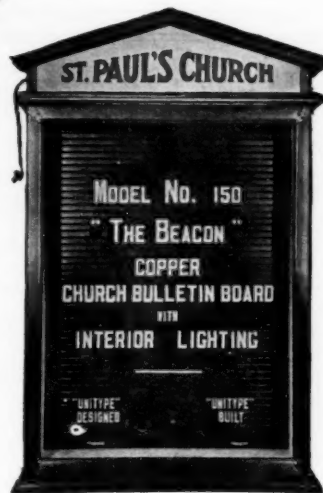
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VOLUME VI  
NUMBER 3

# CHURCH MANAGEMENT

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## The Editor's Drawer

### CONCERNING AN EDITOR

I had luncheon a few days ago in New York, with Dr. George W. Gilmore, editor of *The Homiletic Review*. It was a comparatively short time ago that I first had an opportunity to meet Dr. Gilmore but I had known him for years before that. The first manuscript I ever had accepted for publication appeared in his magazine. And there is an intimacy which grows up between writer and editor even though miles intervene.

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For this Dr. Gilmore is entitled to credit. The study, through years, of his magazine has taught me many things. His personal encouragement has been helpful and appreciative. It has always been rather difficult for me to love my enemies but it is the easiest thing in the world to admire one's competitor when he is like George W. Gilmore.

WILLIAM H. LEACH.



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**CHANGE OF ADDRESS**—Always give both old and new addresses when requesting change for mailing.

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**CHURCH MANAGEMENT** Published Monthly, Except August, by **CHURCH WORLD PRESS, Inc.**  
626 Huron Rd., Cleveland, Ohio.

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

William H. Leach—Editor-in-Chief  
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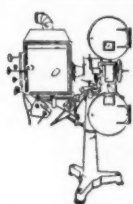
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And as generations of men and women find new hope and peace in the song of the Chimes; as generations of children are enriched by memories that will continue through life to remind them of childhood resolve and reverence—the thoughts of the community will go back each Christmas to the philanthropy conceived during the holiday season of 1929.

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VOLUME VI  
NUMBER 3

# CHURCH MANAGEMENT

*A Journal of Homiletics and Parish Administration*

Edited by WILLIAM H. LEACH

DECEMBER  
1929

## What's Wrong With Christmas

### A Sermon for Christmas

By Charles F. Banning, Syracuse, New York

SOMETHING is wrong. There is no question about it. Everybody is complaining. The mail men say they have no Christmas because of the Christmas rush. The clerks in the stores say they dread to see Christmas come. The merchants are complaining that people are buying nothing but cheap stuff this year. Fathers are complaining because they know it will take three or four months to pay the debts left by Christmas shopping. Mothers complain they are rushed and tired out, so that by the time Christmas comes they cannot enjoy it.

Something must be wrong. When people spend more than they can afford, when so many people are complaining and dreading for the Christmas season to come it is certain that something is out of gear.

No one knows the exact date of Christmas. It has been argued and there has been a vast amount of controversy over it and finally it was compromised on December 25th. Maybe that is what is wrong. If it were in the spring time or in the fall, it would be more cheerful and much easier to drop our complaints. "NO." Most of us say that is not what is wrong. The date makes no difference. It would be the same if it came any other month of the year.

Perhaps it needs more advertising. Maybe the world does not know about Christmas. Surely if they knew about this fine holiday of ours and what it might mean to the world, they would quit complaining. That cannot be it, for it is the one universal holiday. The calendar of the civilized world dates from the day of Christ's birth. 1928 means 1,928 years since He was born. Europe, North and South America, parts of Asia and parts of Africa and Australia

know about it and celebrate it. It is the universal holiday, but that does not stop the complaining. Perhaps we will have to go a little deeper to find the trouble. It may be that it is we, and not the day, that is at fault. What's wrong with Christmas? I mention four things.

1. When Christ was born there was no room for Him at the Inn. There was no hostility against Him. The Innkeeper did not drive them away. He simply had no room for Him. The other guests got there first and had more money and more influence, and they occupied the rooms. They crowded Him out because they wanted the rooms for themselves. That has always been true. The Pharisees, arrogant and self-righteous, had no room for one who talked of humility and meekness. The Sadducees, rich, powerful, and snobbish, had no room for a man who was a friend of the poor, and said that men should deny themselves. The Zealots, religious and political Bolsheviks of their day, had no room for a man who talked about forgiving and loving enemies and turning the other cheek. "He came to his own and his own received him not." They were pre-occupied, satisfied. "He was despised and rejected of men."

Things are no different today, and that is one thing that is wrong with Christmas. Do not blame the Innkeeper or the other guests who crowded Him out. Year after year, He comes to His own, and His own receive Him not. We have no time, no thought, no love, no service that we can give. I have heard lots of talking during the last few weeks about Christmas trees, Christmas shopping, presents, Santa Claus, and Christmas cards, but very little about Christ and the spirit of Christmas, the spirit of Christ-likeness. Our Christmas is so crowded that we have not room for

Him. No, we are not opposed to Him. In fact we think a great deal of the Christ. We profess to be a Christian nation. Christmas we proudly say is a Christian holiday but we have no room, and no time, and no thought for Him. We acknowledge Him, bow to Him, and then pass by on the other side. There was not room for Him at the Inn. There will be thousands of homes in Syracuse, nominally Christian, where there will be no Christmas trees, Santa Claus, presents, and feasts, but the Christ will hardly be mentioned or thought of. That's one thing that's wrong with Christmas.

2. Christmas should be a time of Joy. The birth of a little one is always a happy time. The angels sang and the shepherds and wise men rejoiced on that first Christmas. Mary proudly and joyously treasured all their words in her heart.

Today there flows underneath our Christmas an undercurrent of dread, of worry, of sorrow, of anxiety. Fear grips us. We are afraid that we will not be able to keep up with others, afraid that we may forget someone, afraid that we will spend more than we get. We wonder how we are going to pay for all that we feel called on to buy.

Go downtown tomorrow, and walk along the street and in the stores, and watch the Christmas shoppers. Look at their faces. They are tired, worried, greedy. You might think it was a dollar day crowd, but not a Christmas crowd. A little Jewish girl was working in a department store in New York City during the Christmas rush. On the way home one night she was injured in an accident and taken to the hospital. There she was cared for by a nurse with whom she fell in love right away. The

nurse was so thoughtful and kind. One day someone told her the nurse was a Christian. In tears the poor girl appealed to the nurse. The nurse said "Yes, she was a Christian" but asked why the girl was so upset about it. "Well," said the patient, "all the Christians I have ever known have been Christmas shoppers and I had hoped you were not that kind of a girl."

Listen to the children talk about Christmas. There is no joy over Christ's coming. Their minds are filled with fear lest Santa Claus forget them. They are filled with fear over the lies that many of their own parents have told them, that if they are not good, Santa Claus will not come. Fear and anxiety over Christmas presents have taken the place of joy over Christ's coming. That's another thing that is wrong with Christmas.

3. Christmas was intended to be a holy day. We are rapidly making it a holiday. The wise men came to worship the new born king. As a part of their worship, as an expression of their love, they presented to Him gifts. It was not the gift that was essential, but the worship. It was not just the giving of gifts that was important, but the love. They did not come to Bethlehem to give gifts, but to worship.

Now what's wrong? Today we have forgotten almost the entire story. All we can recall of it is the giving of gifts. We have missed that which was most important. We have preserved the shell, and let the kernel escape. I am not a pessimist nor a joy killer. I am not in favor of Blue laws. I want Christmas to be a glad holiday. I want joy written on the faces of little children. I want every home to be happy, and ring with laughter and Christmas cheer. But I am not in favor of robbing them of the greater, to give them the lesser. I want them to have both. I want them to know the greatest gift that was ever given to Men. Then I want them to be reminded that the greatest gift is to give themselves to Christ. I want to see everything that will help to make Christmas a glad holiday but I want to give Christ His place. Some of you parents are wondering about the spiritual life of your children. What better opportunity will you ever have than at Christmas to sit down and talk with them of the spiritual side of Christmas and then the spiritual side of their own lives? Instead of that, you talk to them about Santa Claus and how much their presents cost. In a few years, you will wonder why they are not interested in religion, and do not follow the path in life you had hoped they might. When that day comes, don't blame the church if you have made Christmas a holiday and not a holy day.

invites you to dinner and then spends  
What would you think of a friend who

## Legal Aspects Of The Pastor's Salary

By Arthur L. H. Street

**T**RUSTEES and stewards of a Methodist church and a delegate to a conference were not personally liable for the salary of a pastor in whose calling they participated, declared the North Carolina Supreme Court in the case of Way vs. Ramsey, 135 South Eastern Reporter, 454. Said the court on this point:

"Under our statute law, an organized body of men constituting a religious congregation is a quasi corporation, with power to appoint and remove its duly constituted officers and agents. The acts of such officers and agents, performed within the scope of delegated authority, are usually treated as the acts of the congregation or society . . . . This is in accord with the general doctrine that a contract made by a known agent, acting within the scope of his authority for a disclosed principal, nothing else appearing, is the contract of the principal alone, . . . although the agent of a disclosed principal may, by special agreement, bind himself to performance of the contract."

On the question of the liability of the church society, the court held that Plaintiff's claim for unpaid salary stated a cause of action, and said:

"For the present purpose we may ad-

mit, without deciding, that the pastor of a religious congregation who relies entirely upon voluntary contributions for his salary, cannot maintain an action therefor . . . . Still, the question of liability for the salary of a minister or pastor is governed by the principles which prevail in the law of contracts, and it is generally held that a valid contract for the payment of such a salary will be enforced. The salary to be paid and the terms upon which the pastoral relation shall be formed, ordinarily, are to be determined by the parties themselves, or by some appropriate tribunal created by the church. This defendant contends that its relation to the plaintiff grew out of a system of ecclesiastical control to which the plaintiff was subject, and that disregard of the exercise of such control by a proper church tribunal would tend to subversion of the organization. In reality, this is possible, but this defense is not pleaded . . . . The substance of the complaint is, not that the plaintiff was appointed by the conference, or by any other supervising authority, but that the plaintiff and the Methodist Protestant Church of Shelby, without any intervening agency, made an express contract, the terms of which are stated."

the whole evening talking and visiting with no mention of anything to eat? He becomes so interested in visiting that he forgets that he invited you to dinner. What would be your reaction the next time you receive the invitation to dinner from that friend? Now that is exactly what we are doing with the children when we make Christmas a fine holiday but neglect to make it a holy day. Let us suppose you have a ten year old boy in your home. You buy him an expensive present. In a year or two, he will have outgrown it, or worn it out, and it will be forgotten. But suppose, in addition to getting him the present, you sit down and talk with him regarding the meaning of Christmas and his own relationship to Christ, and as long as he lives, he will remember that conversation and it will go a long way toward shaping his life. Give him the present, but do not rob him of that which is of more value. Do not give to him with one hand and rob him with the other. We are making of our Christmas a holiday and neglecting to make it a holy day. That's what's wrong with Christmas.

4. Let me continue one more step with my fault-finding. Another thing that is wrong is that there is too big a

gap between our theory and our practice. We do not practice what we preach. Recently I heard of a temperance lecturer who was discovered drunk. What was wrong? Did that mean that his lecture was not true? No, of course not. It was as true as it had ever been. The trouble was that his theory and his practice were too far apart. His theory and his example were not in tune. Theory, or principle, is that which we recognize to be true or ideal or right. Practice is what we actually do. The one is words, while the other is works. Action always speaks louder than words, and actions somehow have a habit of getting off the key and causing disharmony and discord. That's what's happened to Christmas.

We call December 25th Christmas. We proclaim Christmas as the birthday of the king. We set it aside as a holy day. So it is. We are absolutely right. All this we should do. Then we go our way and make its celebration pagan and material. What would you think of a birthday party where the guests came and enjoyed themselves and presented presents to each other, and neglected to recognize him whose birthday it is? Put yourself in his place. Would you

(Continued on page 192)



# The Madeleine Church, Paris

## A Church that was a War Memorial

The Second Article in the Series on Seven Churches of Europe

By Henry H. Barstow, Auburn, New York

THE reader is asked to apply his geometrical imagination to three streets in the heart of Paris that form a right-angled triangle. The apex of the triangle is the Arc de Triomphe. The right angle is at the Place de la Concorde. Between these two points lies the Avenue des Champs Elysée, forming the longer side of the triangle. The hypotenuse, extending from the Arc de Triomphe, includes the Avenue Friedland and, with a slight bend, a portion of the Hausmann Boulevard. The shorter side, or base of the triangle, connecting the Place de la Concorde and the Hausmann Boulevard, is made up of the short Rue Royale, Place de la Madeleine and Rue Tronchet. Facing south south-west in the Place de la Madeleine stands the Madeleine Church, only a few steps also from the Paris Opera, the Gare St. Lazare Railroad Station, the Tuileries Gardens and the Louvre Museum.

It dominates its surroundings by its classic Grecian majesty and by the sheer isolation it enjoys in the Place de la Madeleine. It rests upon a broad Roman foundation which supports fifty-two fluted Corinthian columns and the low broad roof they in turn sustain. Its outside length is 350 feet, and its width 147 feet. Its massive bronze doors are approached by a flight of wide steps and are decorated with bas reliefs from the Decalogue. The pediment over the entrance bears a notable sculptured representation of the Last Judgment, surmounting a figured frieze that extends around the building just above the columns.

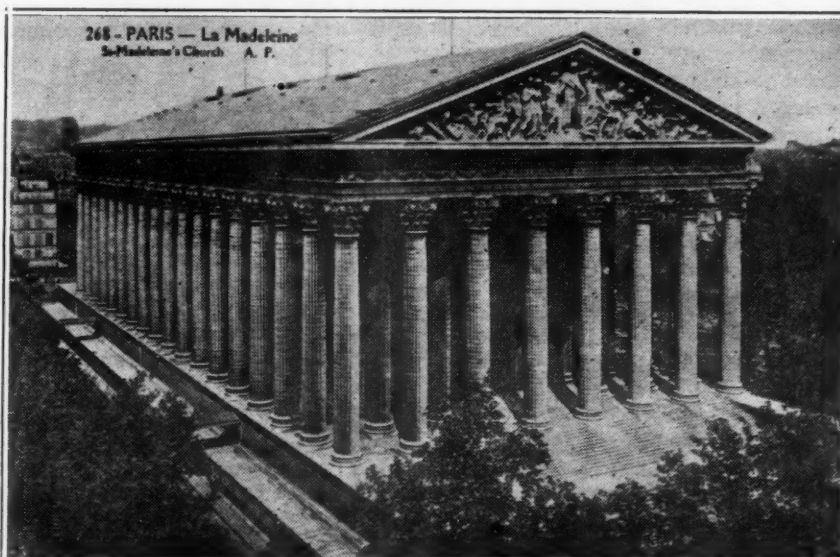
On the inside, one misses the dignity and simplicity that mark the cathedrals of Europe. It is complicated, gorgeous, overwhelming, rather than quiet and uplifting. Its beauty dazzles, rather than inspires. The triple domes, the glorious chandeliers, the numberless pillars and statues, the sculptured "Ascen-

sion of St. Mary Magdalen" at the altar, "graceful, but affected," as one critic calls it, tend to dissipate, rather than unify, one's artistic and spiritual impressions. Scriptural and historical art have combined to memorialize about every celebrity in religious history. Beside the many Bible figures, one finds countless portraits and statues, of which the following are but a few: Augustine, Constantine, Clovis, Frederick Barbarossa, Joan of Arc, Raphael, Dante, Pius VII, Napoleon, and even the Wandering Jew.

The Madeleine Church was originally planned by Napoleon as a "Temple of Glory for the Grande Armée," supplanting a small church of the eighteenth century. It was intended to accommodate the annual celebration of his military victories, with memorials of his personal achievements. He began it in 1806, but in 1815, when Waterloo ended his career, it was still incomplete. After many vicissitudes, due to the shifting currents of French history during the early nineteenth century, it was finally finished as a church in its present form in 1842, at a cost of \$2,500,000. During the riots of the Commune, in 1871, following the Franco-Prussian War, its head, the Abbé DuGuerry, was murdered by the mob. The National Guard, in reprisal, drove the rioters into the church and slaughtered many of them there.

Today it is the distinctive sanctuary of Parisian Catholic high society. "Here come to pray," says one writer, "the fashionable devotees of Paris." Here occur the elaborate wedding ceremonies of the elite. Those who wish to be cynical say it affords a favorite place for the display of Parisian fashions and finery. But such things are not unheard of in American churches, both Protestant and Catholic. "Let him that is without sin cast the first stone."

Our experience at the Madeleine Church was, indeed, memorable.



We had attended the little American Church in the morning and enjoyed a typical Protestant service. From there we had passed to the massive wonders of the Arc de Triomphe, with the grave of the French unknown soldier at its base; thence down the Avenue des Champs Elysée with its unparalleled beauty of trees, flowers, parks, sculpture, architecture and brilliant Parisian life; thence into the encircling grandeur of the Place de la Concorde with its fountains and obelisk, where stood the guillotine of the French Revolution. A quiet lunch in a tidy little French restaurant added its own distinctive flavor both of food and daintiness. To such a morning of the Madeleine was a climax poignant and overmastering.

In the American Church, we had felt at home. Here we were faced with sharp contrasts at a thousand points. Greek, Roman, French, Catholic, everything about it was complex, unusual, alien. For two hours we tried to follow the service of the mass presented at its very best. Fair judgment was impossible. We have been analyzing our experiences ever since. One tries in vain to co-ordinate the varied impressions received from the gorgeous processions of priests and choirs, from music little understood, but lifting one by the power of soaring melody and flooding harmony, from the ceaseless impact of ceremony repeated and reiterated, and all against the lavish background of art and architecture.

Fortunately for our sense of human values there were happy points of relief in the midst of all this pomp and magnificence. Most memorable was the verger, a sort of combined usher, sexton and building superintendent. He was the most picturesque individual I ever saw. Neither Saul for height, nor Solomon for glory, were in his class. Clad in red and gold, and the dignity of his office, he proudly stalked up and down the aisles, the majestic incarnation of the spirit of the edifice and its ceremonies. We tried to rise and sit as the service required. Once we failed to connect. Promptly we heard behind us the verger's voice calling in unmistakable English, "Stand oop! stand oop!" Did we "stand oop"? We did! We had no intention of starting an argument with that gentleman looming above us not less, as it seemed, than seven feet high and as many around.

He tried similar tactics on a French lady sitting near us who refused to comply and who was apparently telling him in no uncertain Parisian to "go chase himself." After a Brobdignagian frenzy of French gesticulation and exhortation he gathered up his ruffled feathers and haughtily strode away, leaving the lady master of the situation. Somehow the masque was stripped away

from the whole occasion—and we felt much relieved. After all, these people were just common human beings, the like of whom we had always known. This feeling was not at all lessened when the collection plate was passed for the fourth time. Church habit and a frugal purse restrained us from responding more than once. Perhaps they thought the two-hour service justified so many appeals, especially with the prospect of good American money in the offing, and the budget probably suffering from a deficit. How very human, and how churchly it all was! Really we could not blame them at all.

The deeper aspects of the service were made vivid to us the next day. On a motor trip to Fontainebleau we met a young American art student. She proved most intelligent and interesting, having traveled widely and seen much. In conversation with my wife and me, it came out that she, too, had attended the Madeleine Church and was a Roman Catholic. We frankly admitted that we were a Protestant minister's family and asked her to explain some features of the service, which she did most helpfully. She said she knew little about Protestant ways and beliefs and seemed glad to learn. We then asked her if she would tell us just what the mass meant to a devout Catholic, and how far it was understood by its participants. She readily explained that wherever she went in Europe or else-

where the mass was the same. She knew it thoroughly and it gave her the sense of being at home in any Catholic church. We reflected that our own experience at the American church was of the same sort.

Then she added with the utmost seriousness and sincerity, "My Lord never seems so near and real to me as in the service of the mass." At once we recognized the common language and spirit of all Christian faiths. Here was that which is deeper than all differences, unsmothered by ceremonials or priestcraft, the living Christ in touch with the needs of the human heart, but mediated by a service that had seemed to us only a magnificent performance without meaning or content. Fortunate, indeed, for our simple Protestant Communion, if those who share it can say with equal truth, "My Lord is never so near and real to me as in the service of the bread and wine." Our theory of it may differ from theirs; our spiritual experience can be the same. The blessed Master finds entrance to the hearts of His children through many paths. Like Him we may seek those deeper human values in all religions, which are at the same time the most truly divine and the most broadly serviceable. We had gotten the message of the Madeleine both from the verger and from the American Catholic girl. It was worth while, though to get it, we had to sort through much tinsel and some rubbish.

## Ministering to Shut-Ins

By Richard K. Morton

**B**ETHANY Presbyterian Church, Danville, Ill., provides a real ministry to shut-ins of the parish and neighborhood. The pastor, Rev. Robert D. Scott, prepared a number of clearly typewritten cards, upon which the following message is inscribed:

### WITHIN CLOSED WALLS

Inasmuch as I am unable to attend public worship in the church, I will endeavor to spend a little time during the hours of worship in prayer, Bible reading, and meditation, remembering the people in church while they remember me, and so having fellowship with God's people and our Saviour. This I will do for Jesus' sake. Amen.

These are distributed by church members or by the pastor in visiting, and the shut-in signs his or her name to them.

In many cases, the minister can, with a little forethought and work, broaden this ministry. He may, for example, indicate on these cards what his text and general theme will be for the next Sunday, and some of the best sources of his thought on the subject. For younger shut-ins he can put on the cards questions or problems which will cause them

to study certain books or look up in the Bible, etc., some valuable facts.

The pastor also issues another card which gives people a chance to pledge their aid to an often-neglected and underestimated service, the midweek meeting:

Motto— I'd Love To —1929

Put me down as one who "would love to" help make my church a praying church. I hereby agree to attend the midweek prayer service, unless prevented by causes not under my control.

### Instructions for Joash Chest

In our September issue there appeared an article by Rev. William S. Mitchell, Wesley Church, Worcester, Massachusetts, on the history and use of the Joash Chest in fund raising. In response to an inquiry Dr. Mitchell states that printed instructions covering the entire Joash method can be secured from Wesley Church office upon request accompanied with fifty cents for payment. To meet the many requests for information the instructions have been printed and this charge made to meet the expense.



# Sermon Suggestions From The Apocrypha

By H. J. Wicks, London, England

## I. The Maccabaeen Martyrs



H. J. Wicks

This is the first of six sermon studies in the books of the Apocrypha by Dr. Wicks. A renewing interest is being shown in these books. Dr. Wicks states his conviction in this article that the books have been rightly excluded from our Bible, but that the dramatic and homiletic value is so great that preachers need to study them. The high points will be revealed in these articles with sermon appeal especially in mind.

*Others were tortured, not accepting their deliverance, that they might obtain a better resurrection. Hebrews xi: 35.*

READING Isaiah 53, the eunuch was naturally perplexed and asked, "Of whom speaketh the prophet this, of himself, or of some other man?" He was not possessed of the key which could unlock that door. The passage was a knot which he could not untie. The reader of today who knows his Bible intimately is in much the same position as he looks at Hebrews xi: 35. The great heroes of faith named in this chapter are men whose story he knows, but who are the people referred to here? The fact is that they are heroes of the intertestamental period. Our Old Testament historical books do not carry the story of Israel further than the year 432 B. C., when Nehemiah came for his second visit to Jerusalem. There is a great historical gap between the two Testaments. How shall we bridge that gulf? We can do it to some considerable extent by means of the historical books of the Apocrypha, which were included until about 100 years ago in our Bibles as the fourth part of the Old Testament. These books have been wisely omitted because, as a whole, they are vastly inferior to the books included in the Hebrew collection. But it is to the story in the books of Maccabees in the Apocrypha that reference is made by the apostolic writer in Hebrews xi: 35, and it is good to recall the old tale. I will briefly retell it.

In the year 168 B. C., Judæa was under the government of King Antiochus of Syria. After the evil manner of monarchs in those days, he styled himself

"Theos Epiphanes," God Manifest. But men commonly called him "Epimoyes," the madcap, perpetrating a parody on his boastful title. He was a madcap of a truth, for he determined to abolish Judaism. He issued an edict commanding all Jews to apostatise and forbidding circumcision on pain of death. The Sabbath was not to be observed and all copies of the Holy Scriptures were to be destroyed. Worst of all, the Temple was dedicated to Jupiter, and in December, 168 B. C., sacrifice was offered to him on the site of the altar of burnt offering. Orders went out that such sacrifices should be offered everywhere, and many Jews turned idolaters. But soon a splendid stand was made. One Matthathias, a priest, who was ordered to offer the sacrifice, made a reply like that of the heroes in the book of Daniel. "Heaven forbid that we should forsake the Law. We will not hearken to the king's words to turn aside from our worship on the right hand or on the left." That was the signal for war, and, under Judas, called the Maccabee, or the Hammerer, an army was raised. Like the Dutch defending their land against Spain, like the United States, 153 years ago, asserting their rights in arms against Britain, the little nation of the Jews arose against the tyrant. But it was not only the uprising of a people in the cause of liberty; it was the Church of God, asserting and maintaining her faith against idolatry, keeping alight that torch which has been handed on to us. So sure of victory were their foes at the first battle, that they brought merchants with money and chains to buy Jewish slaves. But they were disappointed. A desperate and de-

termined people won the day against seemingly overwhelming odds, and after a second defeat, the Syrian host went home. Then Judas and his people went up to Jerusalem. They pulled down the heathen altar, rebuilt the holy place, and once more offered sacrifices to their God. For eight days they kept religious festival, giving thanks to God for their victories, and it was ordained that those days should be observed for ever as a sacred feast. This is still done by the Jews more than 2000 years after their time. Turn to the Gospel of John x: 22, and read, "It was the feast of the Dedication at Jerusalem: it was winter, and Jesus was walking in the temple in Solomon's porch." This was the festival commemorating the reconsecration of the Sanctuary under Judas the Maccabee. He was a man of magnificent spirit, the Oliver Cromwell or George Washington of his people, a man who would summon his men to prayer before they went forth to battle. How fine a man he was we may see from his words spoken on a day when his friends were urging him to give way, and when cowards were flying from the face of the enemy. "God forbid that I should do this thing and flee away from them. If our time be come, let us die manfully for our brethren and let us not stain our honor." Other men showed the same high spirit before the victory was won, and these are the men to whom reference is made in the passages in the Epistle to the Hebrews. Their story is told tersely in the first book of the Maccabees. "Many in Israel were fully resolved in themselves not to eat unclean things, and they chose to die that they might not be



defiled and they died." It is a volume in a word, telling the story of men whose names have honorable place in God's book of remembrance. Of one family of splendid martyrs we have the record in the second book of the Maccabees and the American Revised Version rightly refers the reader of the "Hebrews" passage to the sixth and seventh chapters of that book. "They were tortured," says the apostle; literally, "they were stretched on the rack." This was the fate of Eleazar and his seven sons. In "Hebrews," the verb "tumpanizo" is used, and the second book of Maccabees the corresponding noun "tumpanon" appears twice. So it is clear that the New Testament writer is recalling their story. Man after man of that glorious family had the opportunity to deliver himself by renouncing his faith, and the king, eager to win the last of them, offered him riches and the title of "King's Friend," which was an honor like that conferred by the British sovereign when he makes a man a Knight of the Garter. But every one of them was faithful even unto death. "They were tortured not accepting their deliverance." And in this, they were inspired by a great and confident hope. One of the most remarkable facts about the period between the two Testaments is the great development of faith in eternal blessedness for God's people. Psalmists and prophets sometimes rose to that great height in Old Testament times under the Divine inspiration. But the hope is not frequently expressed in the literature of that age. Saints, for the most part, were kept under a discipline of ignorance about it. Even Hezekiah, the king, when he is about to die, exclaims, "Sheol cannot praise Thee, death cannot celebrate Thee; they that go down to the pit cannot hope for Thy truth." Even in New Testament times, Pharisee and Sadducee were in opposite camps on this subject. But these men of the Maccabean age, like the writer of the book of Wisdom, held that the Just One would never allow His faithful servants to fail of their reward. They refused the deliverance which apostasy would have given them, "that they might obtain a better resurrection." "The King of the world shall raise us up who have died for His laws, even to an eternal renewal of life." "It is good to die at the hands of men and look for the hopes which are given by God, that we shall be raised again by Him." So spoke two of these martyrs. "Fear not this torture," said the mother to the last of her sons, "accept this death that in the mercy of God I may receive thee again." And the boy replied, "These our brothers have endured the short pain that bringeth everlasting life." Other thoughts were in mind. One said he would not lead others

## There Is Always Good Fishing



**W**HEN Lloyd L. Roach, minister of the First Christian Church, Muskogee, Oklahoma, made his pre-vacation announcement, last summer, he told his congregation that he was going to do some fishing. And, he added, "if they bite as well for me as they do for some of the members when I am not along, I send each of you a fish."

We are reproducing the fish which was sent each one late in August. The insert shows the Roach family with a catch of fish. On the reverse side there is space for address and stamp and the following message:

astray by any infidelity nor get to himself a pollution and stain. The mother of the seven sons bade her last boy condemn his life for the sake of God's law. Honor and duty were their master words. But clearly, their loyalty was strengthened by their condition that life here has solemn and momentous issues in the world behind the veil. It is a stirring tale. Every mother told that story to her sons. Jewish Christians were familiar with it. Therefore the apostle refers to it in a sentence to remind them that

"They who on glorious ancestry enlarge Produce their debt instead of their discharge."

Is it not spoken in Scripture for us, also?

Our faith in the life eternal should be stronger than theirs, for we know the risen Christ, whom they did not know—the Christ—who has brought life and immortality to light by His word and His Easter triumph. Their story stirs the ques-

Lexington, Ky., Aug. 27, 1929.

Dear Friends:

Hunting and fishing sure ought to be good this fall. Let's do our best to hunt up the careless and indifferent of our members, and to fish for new ones.

We will be at Sunday School and church next Sunday, September 1st, and are anxious to see every one of you. You'll be there, won't you?

Most sincerely,

Mr. and Mrs. Lloyd L. Roach and Family.

Our guess is that the folks read this invitation. We did.

tion whether we with our larger light are as true to God as they were. For us, also, there is coming the day when we shall "give an account of ourselves unto God," and these old-time martyrs are our example. They "laid hold on the life which is life indeed."

### TITHING EDUCATION MADE EASY

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series at so low a price that distribution to an entire church through ten weeks costs only *two cents and a half per family*.

A set of samples and full particulars will be sent free of charge upon request.

Please give your denomination, also mention CHURCH MANAGEMENT.

THE LAYMAN COMPANY,  
730 Rush Street,  
Chicago.

# The Church Loyalty Crusade

By Vincent D. Beery, Philadelphia, Pa.

Here is a story of a most unique and helpful movement which has been serving many cities. It is a program copyrighted by the Presbyterian Board of Home Missions and is published here with the assent of that board. In operation it is interdenominational, receiving co-operation from many groups. But the story will give you the details.

**A** COOPERATIVE movement that has functioned in seven metropolitan areas in the past four years; that has included 1200 churches of twenty evangelical denominations of every type and polity; that has secured increases in church, Sunday School, Bible class and young people's organizations of from twenty-five to three hundred per cent; that has brought more new members into the churches on a single day than in a whole previous year; and that has lifted members of participating churches to new levels of church support, challenges universal interest.

The "Church Loyalty Crusade" program, copyrighted by a department of the Presbyterian Board of National Missions, U. S. A., with headquarters at 919 Witherspoon Building, Philadelphia, has this record of achievement. This Crusade program has been operated in Washington, Chicago, St. Louis, Louisville, Los Angeles, Baltimore and Kansas City, and also in the Presbyterian churches of Wisconsin. In the first three cities named, the movement was Presbyterian; in the last four it included churches of twenty denominations.

Sectarian lines created no embarrassment in the unified endeavor. The dean

of a cathedral (R. L. McCready, Christ Church, Louisville, Ky.) said: "This was the first instance, so far as I can recall, when the Bishop and Clergy officially and by unanimous vote have taken a stand for united action with the Christian brethren of other communions. The strongest appeal of the program was its real catholicity and clarity; its thoroughness, sanity, spirituality, and permanency. There was nothing in the program to offend any of our sensibilities."

Chief problems of the churches were approached in a sane, constructive manner, appealing to the modern mind, and permanency has marked results. The method proves again the value of united, systematic, closely-directed, advance effort by the churches along avenues of common interest.

## What is the "Loyalty Crusade?"

The "Church Loyalty Crusade" is a cooperative, simultaneous program of advance, covering a two months' period, and operated under the supervision of experienced directors. Effort is centered upon building up the regular departments of church activity, including worship services, church schools, organized Bible classes, young people's so-

cieties and midweek services. The program involves weeks of careful preparation, with detailed plans of activity, many pieces of printed matter, and adequate, appropriate publicity.

The movement is first of all a "crusade for loyalty"; next a "crusade with loyalty." It is a CRUSADE—a courageous enlistment in the holy cause of strengthening all the interests of all the churches. Lack of intelligent loyalty to Christ is recognized as the all-inclusive problem of the Christian church. Convinced that Jesus meant *all* disciples when he said "Ye shall be my witnesses," the Crusade directors aim to secure full expression of this fundamental spiritual attribute.

## Builds from the Inside

Specifically, the Loyalty Crusade program builds a spiritual church from the inside. It cultivates and creates zeal. "Nothing that does not of itself burn can kindle a flame in anything else." The aroused, enthusiastic congregation can solve its own problems.

The latest interdenominational Crusade provides concrete illustration. The "Missouri-Kansas Church Loyalty Crusade" included sixty-nine churches of



800 Kansas City Church men leaving the Church Loyalty Crusade Instruction Meeting—Part of the 6,000 workers enlisted for operation of the Crusade in 69 cooperating churches of 12 denominations.



twelve denominations in the "Greater Kansas City" region. Both large and small churches participated, with a combined membership of 20,000.

Two periods marked the movement: Preparation, from December to February; and the Crusade proper, from February 17 to March 31 (Easter Sunday). Three directors were on the ground an average of four months each, with Crusade headquarters in the Kansas City Council of Churches rooms.

During the preparatory period, after a survey of the churches, a series of "set-up" gatherings were held. Methods and materials for the intensive program were fully explained. Selected church workers attended these preliminary meetings, held on week-nights to avoid conflict with regular church services. The first group instructed included pastors and church officers. Eight hundred men, assembled to plan for a simultaneous seven-weeks program, gave a challenge to the entire region. "We never had an event like this in our city of great gatherings," said a prominent layman; "it has set a precedent for us."

On successive evenings, Sunday School officers and teachers, women, young people and men's Bible classes were assembled for inspiration and instruction regarding their part in the Crusade. A definite program was outlined for each group. Working materials were placed in their hands, and they went back to their churches to prepare for the opening day, February 17.

The directors also held scores of conferences with individual pastors and leaders from the churches. Special problems were considered and plans made to meet them.

#### Newspapers Lend Aid

The public press lent enthusiastic aid to the Crusade project. The *Kansas City Star* early grasped the significance of the movement and, besides many columns of news reports, said editorially:

"The aim of the Crusade movement is to make the religious organization both a more potential and active influence in community life. That lifts the question outside the realm merely of certain church groups. It gives the matter city-wide significance. Underlying this effort is the realization that the churches must attain a greater coherence and a revitalization within their own ranks. It is not a matter of differences in belief, creeds, or doctrinal observances, which may be expected to remain; but a matter rather of cooperation wherever there is a mutuality of interests. It is an ambitious and inviting conception."

As a practical example of "church unity in action" the Crusade was es-

pecially marked. During the preparatory stages, a "conference on church unity" met in a non-participating church, theorized through a two-day session, and adjourned, with nothing accomplished but the dissemination of ideas. Meanwhile, more than six thousand selected church officers and auxiliary leaders from twelve denominations had accepted a definite program of progressive activity. They had met for inspiration and instruction, and returned to their respective churches afire with enthusiasm, with the results indicated in the first paragraph of this article.

#### Council of Churches Speaks

The Kansas City Council of Churches heartily commended the Loyalty Crusade movement by adopting a report from their Commission on Evangelism, headed by Rev. Charles A. Arnold, D. D., containing this declaration:

"Our Commission endorses the Crusade unreservedly. Overwhelming success has attended its development and progress. Its potential values to the progress of wholesome religion in the Kansas City area are tremendous. Our churches are entering an open door to a new era of growth along every line of their organization."

#### Concrete Results Secured

Unprecedented Sunday School and Church attendance marked the opening Crusade Sunday, February 17. Church Schools increased forty-five per cent over the average of preceding records. Morning worship attendance increased fifty-eight per cent, and evening attendance seventy-one per cent.

"It works!" said the pastors. "Will it keep on working? Can we hold these gains and add to them?"

Succeeding weeks answered affirmatively. Results were cumulative. Attendance continued to climb with each Lenten Sunday. The level of loyalty was both lifted and maintained. Accurate records of attendance for thirty-four Kansas City Sunday Schools beginning February 10, the Sunday preceding the Crusade, showed the following totals:

Feb. 10 .....	8,127
Feb. 17 .....	11,625
Feb. 24 (rain) .....	11,075
Mar. 3 .....	11,745
Mar. 10 .....	11,753
Mar. 17 .....	12,333
Mar. 24 .....	12,732
Mar. 31 (rain) .....	13,007

According to Council of Churches' records, this fifty-nine per cent increase was unprecedented in Kansas City for this period of the year. The general effect was to lift the attendance level in all the schools of the city. Other departments of organized activity made corresponding gains.

Benefits were garnered by congregations and pastors alike. One pastor,

whose church was about to close its doors before the Crusade opened, said: "This movement has saved us. It has opened new doors of opportunity and inspired us to renewed effort. It has discovered and enlisted leaders for us, without whom we could not have endured." This discovery and development of latent leadership was a notable by-product of the Crusade.

#### Evangelistic Results

Based upon the Scriptural principle of living witnesses as the most essential means of winning folks to Christ and his church, attention was next turned to the winning of new members. Thousands of names were carefully listed—names of persons with whom the church had made some contact. Most of these people were in attendance at the services. Crusade interest had brought them. During a week set aside for the purpose, selected workers carried a friendly invitation to Christian confession and church membership to these homes.

Result—1796 new members were received on Easter Sunday. Over sixty per cent of them came on confession of faith. Hundreds of others represented reenrollment of Christians lost to the churches by removals and other causes. This ingathering broke all records for a single week.

"The Loyalty Crusade gave the churches the best approach to Easter they have ever known," said the executive secretary of one denominational group.

(Continued on page 248)

#### CHRISTMAS CAROL

The earth has grown old with its burden of care,

But at Christmas it always is young.  
The heart of the jewel burns lustrous and fair,

And its soul full of music breaks forth on the air,

When the song of the angels is sung.

It is coming, old earth, it is coming tonight!

On the snowflakes that cover the sod  
The feet of the Christ-child fall gently and white,  
And the voice of the Christ-child tells out with delight  
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,

That voice of the Christ-child shall fall;

And to every blind wanderer opens the door

Of a hope that he dared not to dream of before,

With a sunshine of welcome for all.

The feet of the humblest may walk in the field

Where the feet of the holiest have trod,

This, this is the marvel to mortals revealed

When the silvery trumpets of Christmas have pealed,

That mankind are the children of God.

—Phillips Brooks.



# Christ's Way

By A. Earl Kernahan

The Second of the Articles on Visitation Evangelism



A. Earl Kernahan

is organization for and training in the sacred art of persuading people to become, in deed as well as in word, "Followers of Christ."

At the age of fifteen I had determined to devote my life to discovering the way in which Christian citizens could best be trained for enlistment as Christian disciples. For nineteen years I tried as pastor to inspire members of my congregations to go out into their community and win those outside the church to Christ. I never succeeded in any large measure.

The conviction grew, year after year, that our method was wrong. We had an excess of impressions and no adequate expressions. What we needed was not more services, but more service. What we needed was less discussion and more real work. We were demanding a passion for the work of evangelism as a requisite for the work, instead of anticipating a growing zeal from the work itself. We were getting neither. We were frightened by preconceptions instead of going out to face real men, women, and young people, with a "Holy Boldness." Christ sent his followers out to visit with quick, clear, simple instructions. They returned, saying, "Even the evil spirits are subject unto us." Here in Christ's way was the real romance of Christian conquest.

"God being my helper, I will use Jesus' method," I vowed. The whole problem changed. I had one concern—to persuade those people who were sincere lovers of Jesus to visit others in his Name—a simple form of applied Christianity—we call it visitation evangelism. My experience in this way of Christian work during the past seven years has convinced me that any community, be it hamlet, town, or city, can be Christianized through the dynamic personalities of devoted disciples in his Cause.

Christ sent his workers out two by two, therefore do we, and from a little village in Connecticut, where four rural churches had closed, to the city of New York, where Protestantism was broken-hearted, Christ has accomplished the same conquest. His triumphs depend upon our obedience to his Command—to go out into all the world teaching, preaching. But we must go first into our own community.

We find there is no local community in the United States that does not respond. In four trips across this continent we have found that all the way from Boston to Pasadena results have been the same. Whether the workers were busy in a small industrial community in Thompsonville, Connecticut, or in Portland, Oregon, with all types of communities and churches, they averaged for each team in one week's time from twelve to seventeen people won to Christian decisions and membership in churches of their choice. Whether our field was Lake Elsinore, California, once a so-called "Cow Town," or New York City, known as "The Graveyard of Pastors," Christ has won between fifty and sixty per cent of the people on our list. Whether the church sent these "modern disciples" out into the homes and streets of the Bowery, Greenwich Village, or the Fifth Avenue sections of our cities, the average held.

During the development of this method of Christianizing America, we have made several observations:

First: It is the only way to discover the dynamic of the Christian Faith. We have talked a great deal about religious education. God speed the day when we will have more of it. I have observed, however, that unless our courses in religious education are supplemented by visitation evangelism, neither the teacher nor the pupil knows the immensity of Jesus' teachings, or the dynamic of his personality. There is, indeed, nothing that reveals the dynamic of the Christian faith more clearly than visitation evangelism.

Second: It is the only way to win the number that Christ can win. One layman to another, one man to another, one heart to another.

Third: It is the best way to clarify religious confusion. It is interdenominational and interracial in its approach and appeal.

Fourth: It is an excellent way for Christian citizens "to discover" themselves and the power that is in them for good in their community.

Fifth: It is a direct way to discover the real opportunities for Christian ministry. For it takes the worker into the home, high and humble, rich and poor, takes him into the family circle and shows him there the individual needs of the people he calls upon. The layman's approach psychologically is different, and often more effective than that made by the minister. The method is one which appeals to the business type mind. It is simple and direct. Decisions are made in the quiet of the home, and not on the basis of pure emotional reaction.

Sixth: It is winning and has won hundreds of thousands of souls to their Saviour.

The church has a definite mission in this age in which we live—the mission of bringing hope, courage, and peace to restless, bewildered humans. And we believe that the most successful method of bringing people into the church is personal visitation evangelism—Christ's way.

## BOOKS IN THE HOME

Whether the home is a reading home or not depends, of course, upon its individual members. If it does not contain even a small collection of the better books, if the father and mother never bring anything but magazines and daily papers into the house, it cannot be expected that the children—unless outside influences have given them a different viewpoint—will escape being infected by the spirit of restlessness which too often these days disintegrates the home life of the average American family, scattering its members, night after night, hither and yon in search of entertainment—to the club, the lodge, the movies, the dance hall—until an evening empty of outside diversion is counted a blank. They have lost their taste for the quiet pleasures of the family reading circle around the fireside. Yet nobody would deny that such united interests bring out the best in any family. The pleasant evenings at home with books and games and intimate talk ought to be the rule, the occasional evening of diversion the exception, all the more enjoyed and looked forward to because less frequent.

Louis E. Bisch in *The Conquest of Self*; Doubleday, Doran & Company.

## What's Wrong with Christmas?

(Continued from page 184)

feel honored at their expressions of love or would you say they did not ring true? Would you not think there was too big a gap between their words and their action?

Christmas is Christ's birthday. We present gifts to each other but how many of you have placed Him on your Christmas list? We Christians sing, "My Jesus, I love thee, I know thou art mine." Then we go out and spend more for presents for each other in a week than we give for the extension of His kingdom for the whole year. We pray, "Thy kingdom come, Thy will be done" and then we make Christmas a holiday, and leave no place in it for Christ. There is too big a gap between what we say and what we do, between theory and practice.

You say this is overdrawn? Then let me ask a question. Last Sunday at Delaware Church we had the largest attendance we have had in many weeks or months. We also had the smallest offering we have had in many months. Why? Because we are spending so much to make Christmas a holiday, that we have none left to make it a holy day. If that is not it, then you tell me why.

Now let's be practical and frank and honest for a moment. Let us suppose that you get a certain present from a certain friend for Christmas. Of course none of us ever look for the price mark but let's suppose that you remember seeing one just like it at the ten cent store. This present comes from a friend who says your friendship is highly prized and means a great deal. He is not a poor man, but has plenty of means. Next day you find that this friend has given his other friends presents costing from \$5 to \$10 each, but your present cost ten cents. NOW WHAT WOULD YOU THINK? Would you not question the depth of his friendship? You might be led to think that his theory and his practice were too far apart. You would wonder whether to believe his words or his actions. Unless I am mistaken, it would destroy whatever friendship there was between you.

As you sit today listening to me think of the present you have to present to others, and what presents you are giving to Christ on His birthday. When He hears you sing, "What a friend we have in Jesus" and then remembers that you forget Him on His birthday, although you did not forget your other friends, what will He think? What will happen to your friendship with Him? Your lips and your life do not agree. There is too big a gap between theory and practice, and that's another thing that's wrong with Christmas.

What's to be done about it? How can it be corrected? It is not too late, but

it is not going to be easy. Let me make four suggestions.

1. Quit being insincere. Be honest. Quit saying you love Him, if you do not mean it. Your words are worse than idle, if you do not intend to back them up with deeds.

2. Make your giving an expression of love. Give most to the one you love most. Regardless of what they give you, make your list in that order. If we could take out of the mails all the Christmas packages that are not expressions of love, it would be a merry Christmas for the mail men.

3. Place at the head of your Christmas list Him whose birthday it is. You piously say you love Him more than anyone else. He it was who said, "By

their fruits ye shall know them." You can deceive yourself and your friends but you cannot deceive Him. He knows whether to believe your words or your actions.

4. Make it a holy day as well as a holiday. Give Christ a place in your heart and your home. Tell your children about the Christ in Christmas. Take time to worship.

"Yea, Lord, we greet thee born this happy morning;

Jesus, to thee be all glory given,

Word of the Father now in flesh appearing,

Oh come, let us adore Him, Oh come, let us adore Him,

Oh come, let us adore Him, Christ the Lord."

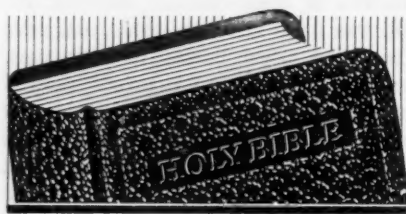
## For Such An Age As This

George William Brown

General Secretary of the American Bible Society

UNIVERSAL Bible Sunday, which occurs this year on December 8, will have as its theme, "For Such An Age As This."

The question often arises whether the Bible, written so many centuries ago,

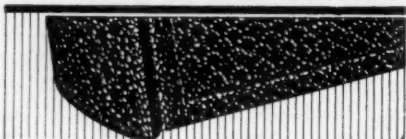


*For Such an Age as This*

**UNIVERSAL  
BIBLE SUNDAY**

**December 8, 1929**

AMERICAN BIBLE SOCIETY



is adapted to an age so problematic and eventful as the twentieth century. The American Bible Society is convinced that the Scriptures of the Old and New Testaments have a message appropriate to this age of speed, of bigness, and of baffling changes. Amid all the movement of this complex day, there are abiding and constant life factors, to which the Bible ministers effectively.

The observance of Universal Bible Sunday aims to bring annually to the attention of church-going America, the

important place the Bible occupies in the life and heart of Christians. Through its challenging passages, social and political leaders are impelled to consider altruistic and beneficent policies. The governor of one of our great commonwealths, in referring to Universal Bible Sunday, declared: "The Bible is the only book that lies at all times upon my desk in the executive offices, and it is my light and guide, as I try to do the difficult work that confronts me as governor of this great state." Shortly after assuming office, President Hoover said of the Bible: "As a nation we are indebted to the Book of books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."

The comforting chapters of the Bible have been, and will continue to be, to hundreds of thousands of spiritually-minded people, a source of strength in times of perplexity. Ian Maclaren, in his ministerial visits, always read from the fourteenth chapter of St. John's Gospel. "They need to be reminded of the many mansions in the Father's house," was his reason. Mr. Ford, in a recent interview, stated that a number of years ago he took a pledge to read a chapter of the Bible every day. He further stated that in order to keep that pledge he has a Bible in every room in his house, so that when he sits down he will have the Book of books handy to his reach and his heart.

Universal Bible Sunday was conceived, and is promoted yearly by the American Bible Society, in order to focus the attention of religious people upon the mighty contribution which the Bible can make to life. Sometimes, in the hurry and confusion of present-day living, the old Book is neglected. Magazines and periodicals cover our tables, until the Bible is buried beneath them. Universal Bible Sunday aims to develop a greater dependence upon it, permitting it to give its gracious assistance in facing the duties of "Such An Age As This."



# Meditations In The Land Of The Master

By W. Edward Raffety

Professor of Religious Education, University of  
Redlands, Redlands, California

THEY hang on memory's walls,—pictures never to be forgotten, moments with the Master in the very land where He lived in the flesh.

The sordid peoples there today, the layers-of-lies piled high over holy places by Moslem Arabs, and pseudo-Christians, the mummery and mockery for mammon's sake—all this must be brushed aside with a prayer in one's heart that they may be forgiven for their chicanery.

I suppose one should not be too drastic a critic of these natives who have so completely commercialized sights and scenes in the Holy Land. Doubtless, superficial, though sincere, sight-seers are to blame for creating a demand. Mark Twain did not collect or comment on all the "Innocents Abroad." Some of these often get into the Holy Land. For years doubtless they ignorantly insisted on seeing things they wanted to see; e.g., Adam's grave, the cleft rock, etc. So the quick-witted guides connived with natives whose palms were itching for bakshish, and by the next tourist season, Adam was cleverly buried beneath a stone in the Church of the Holy Sepulcher. How convenient, and now more than thirty sites are located here, a sort of religious museum. Pay as you enter, tip as you proceed, and you see 'em all in a few minutes! I now quote from a guide book, to show how feuds also give rise to pious frauds: "The body of Moses was brought here from an unknown site beyond the Jordan." Over the new site has been built the Mosque of Neby Mousa, "The Prophet Moses." This can be seen from the Jericho Road about thirty kilometres from Jerusalem. A reliable authority naively says, "This is an invented site," and then goes on to say, "Many years ago the Moslems established an annual pilgrimage to the shrine at Easter time, in order to concentrate large numbers of Moslems in Jerusalem who would be ready to resist any attempt that might be made by the thousands of Christian pilgrims to take possession of the city."

It is not my purpose to introduce any more members of the Ananias club, simply stop with this very evident truth, that much that is under roof, ecclesiastically sheltered and shown, is imposture.

But the devout visitor, intelligent and intent on humbly following in the footsteps of the Master, will not let falsehoods and feuds rob him of the blessed facts that here and there, chiefly in

God's great out-of-doors, all over the Holy Land are the places made sacred by the earthly life of our Lord. With head uncovered, heart untrammelled, and with the Book of books in his hand, he will read with a new meaning, "The opening of thy word giveth light."

## O Little Town of Bethlehem

Yes, this is Bethlehem, only a twenty-minute auto ride from the Jaffa gate of Jerusalem, beautiful for situation, with people cleaner looking and better looking, a Christian village of about 6,000 population. I was in the presence of the geographical fact,—*Bethlehem*. I opened my New Testament and read Luke, chapter two, the historical fact, "And Joseph also went up...to the City of David, which is called Bethlehem...to enroll himself with Mary who was betrothed to him, being great with child. And it came to pass while they were there...she brought forth her first-born son." Again I heard the angel say, "There is born to you this day in the City of David, a Saviour, who is Christ the Lord." Somewhere beneath what is probably the oldest Christian church, the Church of the Nativity, or somewhere near on this very hillside, on the manger level of the inn, and below the crowded rooms, tenderly "She wrapped Him in swaddling clothes." And just yonder is the field of the shepherds. That very night the brightest star of all retold to me the story of the wise men of old. On the margin of the page in my Testament, I read "4-23-19," and I added "4-1-29," for twice I have had this holy privilege.

From Bethlehem I looked to the east of the Jordan, not so far after all to the hills of Moab, and my mind went to the book of Ruth. Again I thought of the Samuel chapters that tell of Bethlehem (I Samuel 16 and 17, II Samuel 23, and I Chronicles 11th chapter).

## And Came to Nazareth

Even a day in Nazareth can never be forgotten. This time, far more than a decade ago, this home town of the boy Jesus enthralled me. Wicked it may have been then ("can any good thing come out of Nazareth"—John 1:46), and wicked it may be now, I know not, for I did not go "slumming." Through all the years it has been as now, a rural village, home of shepherds, farmers, craftsmen, and small town merchants.

"And His parents went every year to Jerusalem." "When He was twelve years old they went." As they were returning, the boy Jesus tarried behind

in Jerusalem. "They went a day's journey," about ten miles north of Jerusalem. They found Him not. Never will I forget the morning we started in autos from Jerusalem to Nazareth. We went that day's journey over a beautiful cement road in just fifteen minutes. Then we stopped, only a moment. I wanted an hour to "soak up" the meaning of it all. "They found Him not,"—lost boy! Probably lost in the biggest city in the land. How easy for a bright boy to become fascinated by the scores of shops lining the crooked streets, all the way from the temple area even today, to the north wall of the city. Probably his first visit. "They found Him in the temple." Lucky parents! Fortunate, sensible boy! "Sitting in the midst of the teachers." He was teachable. "Hearing them,"—He was respectful. "Asking them questions,"—He was eager to learn. "All that heard Him were amazed at His understanding and His answers,"—what a tribute to His parents, to their thorough religious instruction in the Nazareth home. This boy, teachable, courteous, eager to learn, was an obedient boy,—"He went down with them, and came to Nazareth, and He was subject unto them." Then comes Luke 2:52, so well known: "And Jesus increased in wisdom and stature, and in favour with God and man." And this He did in Nazareth.

Shelved on a long, broad and steep hillside, the houses of Nazareth face across to another and more beautiful hill, bedecked with blossoming trees, and a veritable maze of gorgeous flowers in wild, luxuriant profusion. No doubt, Jesus often climbed that high southerly hill, and from its eminence saw the three great mountains of Palestine: Mt. Carmel, toward the sea westward, Mt. Tabor near at hand eastward, and glorious Hermon far to the north. Before Him lay the plain of Esdraelon teeming with historic interest to every Jewish boy.

On the Nazareth hillside He lived, over all these hills and beyond, boylike, He often roamed. At Mary's well, the only fountain of Nazareth, the one site that cannot be faked, here He drank. From it He carried water to His home. From it we too slaked our thirst with crystal, cold water.

While others wandered hither and yon,



I went to a little carpenter shop called "Joseph's." The young carpenter, a Christian Syrian, member of the little Baptist church in Nazareth, spoke good English. His name is Joseph. He owns the place, and makes no historical claims for himself or his shop. To me, nevertheless, it was a memorable place. In such a shop Jesus worked as a lad, with Joseph, fascinated, as every normal boy is, gifted with imagination and the desire to build things. In such a shop "The Carpenter of Nazareth" labored honestly with His hands, growing a strong, muscular body. Jesus was no weakling. There He dreamed dreams of the coming Kingdom, of His ministry of healing, helping, and sacrificial suffering.

In the synagogue yonder, or one like it, He went to school, He worshipped, and later, "He began to teach." (Mark 6:1-6). In Luke, chapter 4, I read again His great sermon that caused Him to leave His home town, exiled by prejudicial misunderstandings, bigoted near-sightedness, and the uncontrolled anger of unbelievers. "They....cast Him forth" and He never returned as a citizen of Nazareth. How often since has ignorant folly cast Him out!

#### Dear Galilee

"Where Jesus loved so much to be." Leaving Nazareth, our auto carried us out of the valley, up over the Nazareth ridge, and away to the east, too quickly. Soon we passed to the right Kefr Kenna, the Cana of Galilee, our road leading us near the village fountain, in all probability the very well whence the water pots were filled for the wedding in Cana, where Jesus wrought His first miracle (John 2:1-11, and also John 4:46-54).

Crossing the wide plain of Ahma, carpeted with millions of brilliant flowers, we saw the Horns of Hattin directly in front of us, and then suddenly there burst on our eastern horizon beautiful Galilee, more than a thousand feet below us. A never-to-be-forgotten thrill fills one's soul as the afternoon sun plays its color game across this glorious stretch of water, about twelve miles long by six miles wide. Surrounded by green mountains, this turquoise sea lies like a lovely gem in a setting of emerald grandeur, 682 feet below sea level. This is the land, and this the lake, that witnessed the stirring scenes of the Master's longest, happiest, most successful ministry. To me, this is the wonder-land of all Palestine, and this the wonder-water of all the earth.

As I stood alone at the water's edge in the stillness of the clear Syrian twilight, I saw again those fishermen coming ashore with boatloads of fish, as I had seen them ten years ago in the early morning mending their nets. Here on these very shores Jesus said "Follow Me." Here He preached to multitudes from a

HANG ME UP AS A REMINDER

## NOVEMBER, 1928 LOYALTY MONTH

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	Rev. E. Martin Grove, Pastor	Worship 11:00 A. M. Vespers 7:30 P. M.	Green, and Cumberland Streets	1	2	3
4	5	6	MID-WEEK SERVICE	8	9	10
11	12	13	MID-WEEK SERVICE	15	16	17
18	19	20	MID-WEEK SERVICE	22	23	24
25	26	27	MID-WEEK SERVICE	29	30	A Welcome for ALL

BETHLEHEM LUTHERAN CHURCH    HARRISBURG, PENNSYLVANIA

The Bethlehem Lutheran Church of Harrisburg, Pennsylvania, E. Martin Grove, Pastor, used this calendar in two colors to announce its loyalty month program last year. Lines and type in heavy black appear on the 9x12 card in red.

boat. In these waters He fished and swam, across this lake He sailed or rowed. On it He slept. Its stormy waves were hushed into peace at His word. In the Galilean mountains, He fasted and prayed; in the Galilean cities and countryside, He worked His greatest miracles, spoke His greatest parables, preached the Sermon on the Mount, and wrought and taught as nowhere else. It was a populous, opulent, challenging country in Jesus' day. The nine important cities then formed a continuous chain of people around the western and northern shores. How vivid the fifth chapter of Mark becomes as we look eastward yonder through the haze to the precipitous mountain-walled "country of the Gerasenes" where "The herd rushed down the steep into the sea."

Crossing the plain of Gennesaret, I seemed to see its broad acres peopled with "the throngs that pressed Him." Standing amid the ruins of old Capernaum,—my, what memories!

Take in hand your map of Galilee, turn with me to the Galilean ministry in your Harmony of the Gospels, and live over again the scenes enacted on those fertile fields amid this lovely landscape, and among these hills hallowed by His earthly presence and matchless power.

#### Precious Moments, Every One

At the Jordan. Beneath the trees on the eastern bank of the Jordan River ten years ago, eighteen of us, representing eighteen different American Christian communions, sat while, upon their gracious request, I read, without com-

ment, from Mark's Gospel, chapter one, verses one to eleven,—the historic fact of Jesus' baptism. This year, a group of us were shown another site, but what does that matter, for there is only one Jordan River, and there it is, and here in my New Testament and yours is the trustworthy record which no scholar denies. The beautiful sacred symbolism of it all abides as a precious memory (Romans, chap. 6).

At the Pool of Bethesda. Entering through St. Stephen's gate in the east wall of Jerusalem, one comes at once on the right to the enclosed yard of the Church of St. Anne. A short distance across the yard, we saw the entrance to the Pool of Bethesda. "Now there is in Jerusalem by the sheep gate (in all probability either St. Stephen's gate or one that was near and below it, opening on the more ancient street level), is a pool which is called in Hebrew Bethesda, having five porches." The old location near the temple area is no longer believed to be correct. New excavations made recently by the Palestine Exploration Fund seem to prove conclusively that the pool we saw is the real Pool of Bethesda. Practically all archeologists agree. The long rectangular pool is there with porches on all four sides and through the middle, with stone stairways leading down. "In these (porches) lay a multitude of them that were sick, halt, blind, withered. And a certain man was there." And, what to him was more important, the Son of God, the Master was there on that

(Continued on page 198)

# The Star Leads On

## A Christmas Pageant

By Edward R. Bartlett and E. Ruth Bartlett

We are reproducing herewith the pageant complete with the exception of hymns and musical scores. For this we have secured special permission from E. O. Excell Company, 736 Fine Arts Building, Chicago. Upon request to this company complete program will be sent without cost.

### PARTICIPANTS IN THE PAGEANT

Isaiah	Spirit of Democracy
Three Magi	Two Early Christians
Five Shepherds	Two Puritans
Mary	Spirit of Ignorance
Joseph	A Group of Children of Poverty
Spirit of the Church	Spirit of Superstition
Two Heralds	A Group of Nations
Youth	Two—China
Spirit of Education	Two—Japan
Three Monks	Two—India
College Graduate	Two—Turkey
Spirit of Healing	Spirit of Hatred
Red Cross Nurse	A Group of Sorrowing Mothers
Visiting Nurse	
Missionary Physician	

*The Pageant Choir*

NOTE: The numbers following the hymns used in this pageant all refer to THE AMERICAN CHURCH and CHURCH SCHOOL HYMNAL, E. O. Excell Co., Publishers.

SCENE—The stage is bare save for some scattered boxes covered with stiff brown and gray paper representing stones, some small brush-heaps, and three broken columns of unequal height suggesting the ruins of an ancient temple. Let one brush-heap, near center, be wired and a light bulb concealed covered with red crepe paper (not touching). The manger, likewise wired, should be placed at the rear center, and so concealed by heavy brown paper as to appear in this scene as some part of the rocky landscape. The background should be a draped gray, dark blue, or dark green material. This will serve without change throughout the pageant. If the auditorium can be completely darkened, no front curtain will be needed.

ACTION—Stage and auditorium darkened. Isaiah walks slowly to left front of stage, and is more clearly revealed to the audience by an amber spotlight.

### Prologue

ISAIAH: And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.

And He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye and let us walk in the light of Jehovah!

(Choir will sing stanza of "JOY TO THE WORLD")

### SCENE I

#### The Magi Follow the Star

(Pageant choir sings softly stanza 3 from "ANGELS, FROM THE REALMS OF GLORY"—No. 79, beginning: "Sages, leave your contemplations." At close, a dim amber floodlight illumines the stage. Gaspar, one of the Magi, enters from the left, walking slowly as if exhausted, and seats himself upon one of the broken pillars. He takes a scroll from his girdle and studies it.)

GASPAR: Full glad am I to reach this spot, that I may ease my racked body ere my companions come. (*Straightens up.*) Yet were the hardships thrice as great, the quest were worth the cost, for we shall see the King! (*Again scans scroll.*)

Here is the word of the prophet who foretold His coming. Here, also the computations my brethren among the Magi made.

Two great planets are in conjunction this night, and when the promised star shines forth, we move westward!

(*Enter Melchior from the left.*)

MELCHIOR: Peace be with thee, Gaspar.

GASPAR: Welcome, thrice welcome, Melchior. (*They embrace.*) Knowest thou aught of Balthasar?

MELCHIOR: He but tarries to see that the camels are safe—Ah, here he is. (*Enter Balthasar from left.*)

BALTHASAR: Peace be with thee, brothers. Surely the God of all Truth hath dealt with us in kindness, far beyond our merits, in that we are to see the realization of our ancient hope.

MELCHIOR: Has thy heart ever questioned this revelation? What if the star should not appear?

BALTHASAR: His way is Truth, though we but apprehend it dimly. The star will appear. That we all believe this, is evidenced by the gifts we bear. What dost thou bring the King, Gaspar?

GASPAR: (*Sings*)

Born a King on Bethlehem's plain,  
Gold I bring to crown Him again,  
King forever, ceasing never  
Over us all to reign.

BALTHASAR: Thy gift is fitting. And thou, Melchior?

MELCHIOR: (*Sings*)

Myrrh is mine, its bitter perfume  
Breathes a life of gathering gloom;  
Sorrowing, sighing, bleeding, dying,  
Sealed in a stone-cold tomb.

BALTHASAR: Thy insight is prophetic, and I, too, will seek to honor Him. (*Sings*)

Frankincense to offer have I,  
Incense owns a Deity nigh;  
Prayer and praising, all men raising,  
Worship Him, God on high.

(*As he ceases, the rays from the star appear, slanting downward along the back draperies from upper right of the stage. The source of the light is not visible to the audience.*)

THE MAGI: (*Rising quickly, lift their arms toward the star and sing together*)

O star of wonder, star of night,  
Star with royal beauty bright,  
Westward leading, still proceeding,  
Guide us to thy perfect light.

(*The choir may assist in this chorus: the entire hymn is taken from "WE THREE KINGS OF ORIENT ARE"—Hopkins, No. 87. The Magi pass off in direction of the star. All lights, including star, turned off. Assistants quickly remove the pillars, leaving everything else as in Scene I.*)

### SCENE II

#### The Shepherds Follow the Star

(*Let blue floodlights and the campfire be turned on, revealing three shepherds who have taken their places in the darkness just preceding this scene. Two are half-reclining on*



right and left of the fire, while the third, Nathan, sits upright immediately back of fire, looking intently to the left, into the night.)

CALEB: A strange night, Nathan.

NATHAN: (At first unheeding; then stirs and turns slightly)

Eh? Aye, to be sure. 'Tis strange indeed,  
Yon flock stands huddled as in a spell.  
The trees stretch motionless. The very air,  
Crisp, frosty 'neath the frigid stars,  
Fills me with a nameless awe.

LEVI: (Rousing slightly)

Thou art dreaming.  
Be thankful there are no wolves about,  
Our slumbers to dispel.

(He stands yawning and stretching)

The night is yet young; to-morrow holds more toil;  
I'll bring fresh fagots, then bid all cares farewell.

(Turns to go off left.)

NATHAN: List! (Starts to his feet. Caleb sits up; Levi pauses.)

Such strains ne'er filled our darkened hills before,  
The sound of angels' voices could not stir me more.

LEVI: I heard naught.

CALEB: I did. But 'twas the echo of our Reuben, singing down the dale.

(Levi moves off left; Nathan and Caleb resume places by the fire. Enter Reuben from right, a younger shepherd, singing:)

REUBEN: (Sings stanza 1 of "HAIL TO THE BRIGHTNESS OF ZION'S GLAD MORNING"—MASON. Tune: Wesley. No. 328.)

Hail to the brightness of Zion's glad morning,  
Joy to the lands that in darkness have lain!  
Hushed be the accents of sorrow and mourning,  
Zion in triumph begins her mild reign.

CALEB: A glorious hope, Reuben. Nathan, here, caught the echo and found his soul enthralled.

REUBEN: 'Tis naught. I love to sing; (a pause)  
Somehow, to-night the melody itself takes wing.

NATHAN: (Turning eagerly) Dost sense it too?  
The stillness, like some strange spell upon the hills?  
Would that some prophet might for us unroll  
Some dim foretoken of this from his ancient scroll!

(Re-enter Levi with Nadab and Hur, talking earnestly.)

LEVI: A crowd, you say?

NADAB: Aye, more. A fearful press.

Yon Bethlehem, just now is so o'erfilled,  
That Father Abraham himself, did he demand it,  
A shelter could not find.

HUR: 'Tis said this numbering of our noble race by great  
Augustus  
Is but added proof that soon we'll be enslaved.

CALEB: (Springing up) Slaves! Never!

Did not the great Isaiah, ages past,  
Foretell the breaking of the yoke at last?

And there shall come forth a shoot out of the  
stock of Jesse,  
And a branch out of his roots shall bear fruit,  
And the Spirit of Jehovah shall rest upon him.  
The spirit of wisdom and understanding,  
The spirit of counsel and might,  
The spirit of knowledge and of the fear of Je-  
hovah.

And he shall smite the land with the rod of his  
mouth;  
And with the breath of his lips shall he slay the  
wicked.  
And righteousness shall be the girdle of his waist,  
And faithfulness the girdle of his loins.  
And the wolf shall lie down with the lamb,  
And the leopard shall lie down with the kid;  
And the calf and the young lion and the fatling  
together;  
And a little child shall lead them.

(Instrumental music, softly—"LIST, THE CHERUBIC HOST"—from "THE HOLY CITY"—Gaul. Gradual rose-colored glow from right off stage. The shepherds group in amazement as they hear the angels sing [this may be done by the choir] from the carol, "WHILE SHEPHERDS WATCHED THEIR FLOCKS." At fourth stanza of carol, the light from the star blazes. The shepherds drop to their knees.)

HUR: (As they arise) Let us go even now to Bethlehem, and see this thing that is come to pass.

(All go off right toward the star.)

### SCENE III

#### The Star and the Manger

(During the arrangement of this scene, the choir may sing, "O LITTLE TOWN OF BETHLEHEM." Stage auditorium dark. Assistants remove sticks and stones, with the covering before the manger crib, quickly. Mary is seated back of manger, Joseph stands, staff in hand, beside her. Lighting appears simultaneously [a] from Star, diffused by silk or frosted screen, [b] from manger, low candlepower bulb in asbestos case; at close of lullaby, a dim amber floodlight.)

(Contralto soloist sings "AWAY IN A MANGER").

VOICE: (Near front, off stage) And it came to pass when the angels went away from them into heaven, the shepherds said one to another, Let us go even unto Bethlehem and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the Babe lying in the manger.

(Enter from left, the shepherds. They first group in reverent adoration, then pass across to right rear of stage. Choir sings during this action, "AS WITH GLADNESS, MEN OF OLD.")

VOICE: And the Wise men, having heard the king, went their way, and lo, the Star, which they saw in the east, went before them, till it came and stood over where the young Child was. And when they saw the Star, they rejoiced with exceeding great joy. And they came into the house and saw the young Child, with Mary, His mother; and they fell down and worshiped Him; and opening their treasures they offered unto Him gifts, gold, frankincense, and myrrh.

(Enter from left, the Magi, who, after placing their gifts in reverence before the manger, withdraw to left rear. The choir sings stanza 3 during this action. Full floodlighting follows and choir and audience sing "JOY TO THE WORLD," No. 81.)

### SCENE IV

#### Youth Follows the Star

(Isaiah enters darkened stage as in Prologue.)

ISAIAH: Prepare ye in the wilderness the way of Jehovah;  
Make level in the wilderness a highway for our  
God.

Every valley shall be exalted, and the rough  
places a plain;  
And the glory of Jehovah shall be revealed;  
And all flesh shall see it together;  
For the mouth of Jehovah hath spoken it.

(He joins group in rear.)

(Enter Spirit of the Church, with two Heralds from left, crossing to right front of stage. Full lighting, except Star.)

SPIRIT OF THE CHURCH: What wondrous vision enchanted the prophet of old. And in the fullness of time, the Star shone o'er Bethlehem's hills, and the highway of Jehovah was made plain. On that night, I, Spirit of the Christian Church, was born. King and Peasant, Wise men, and Shepherds, high and lowly were enthralled by the light of that Star. And now, near two thousand years have passed. Who, who will follow in its light, leading others in its glorious pathway?

YOUTH: (Rising from his place in the audience; speaks resolutely.) I will, O Spirit of the Christian Church, if the task is worthy. (Walks toward and mounts steps upon the stage, approaches Spirit of the Church and continues) Often I have heard the Christmas story, but never has the message of the Star stirred me so before. I will be frank with you. Sometimes I have felt that all this lay in the distant past and that the Star has little meaning for my day.

SPIRIT OF THE CHURCH: Thy words are most welcome, O



Youth, for you and your fellows are the hope of the world. Your sincere inquiry gives me confidence in you, and your doubt is readily understood. Many do not yet know what blessings have come to men in the light of that Star.

YOUTH: Can you tell me, Spirit of the Church?

SPIRIT OF THE CHURCH: Better still, I will show you—not all, but some gifts most important. Herald, bid Education come.

(As First Herald goes off left, the choir sings "O WORD OF GOD INCARNATE." Second Herald, and Youth take places at extreme right front of stage. The Herald returns with Education, followed by a monk, two younger aids bearing ink pot, quills, a scroll and large thick book; a young college graduate in academic cap and gown. They approach the Spirit of the Church.)

EDUCATION: Long have I labored in thy service, Spirit of the Church, now obscurely, now in the open light of day. In the long ages when all learning seemed lost through the destructiveness of barbaric forces, I toiled in monastery and convent, keeping aglow the lamp of wisdom. Then came the day when men demanded the Holy Book in the common tongue; I made this possible. The earliest schools in this fair land owe their beginnings to the religious zeal of those whose hearts were given to thee, O Church, and even today, thousands owe their opportunities for learning to schools which the church hath founded.

(Education group moves back, right side of stage.)

YOUTH: I had not realized how much Education has accomplished through your aid.

CHURCH: You shall see more. (Turns to Second Herald.) Bring hither the Spirit of Healing.

(Herald goes off left. Choir sings "MASTER, NO OFFERING, COSTLY AND SWEET"—E. P. Parker, stanzas 1 and 2, No. 289. Herald returns with Healing, accompanied by a Red Cross Nurse, a Hospital or Visiting Nurse, and a young man in tropical garb and helmet carrying a physician case.)

SPIRIT OF HEALING: Mankind once gave no thought to the weak or ailing. Indeed, with careless cruelty, helplessness was derided and might was enthroned. Then the Christ was born. Slowly men learned the lesson of kindly ministry to the suffering, until to-day the whole world is brought more closely together in the self-forgetful service of these messengers of mercy.

(The group moves back, slightly to left of the manger.)

CHURCH: One other gift of Christianity will I show thee, O Youth, though many more remain. Herald, summon the Spirit of Democracy.

(Choir sings "AMERICA THE BEAUTIFUL"—Bates, stanza 2, No. 309, as Herald brings Democracy, followed by two Christians of the New Testament Church, and two Puritans.)

SPIRIT OF DEMOCRACY: Scarcely had Jesus completed His earthly mission than His Spirit brought forth in others the desire to order their lives for the common good. Then strife set in, with selfishness and greed, until it seemed that brotherhood were lost to view. So it was for centuries. Then to these shores a band of Pilgrims came, who, in the name of God, made a compact, recognized throughout the world as a true foundation of democracy. And when this spirit prevails over all the nations, its source will be in One who came with a message of peace and good-will.

(Group moves back to left of Spirit of Healing.)

YOUTH: Spirit of the Living Church, if these are the benefits which have come from the message of the Star, what yet remains? Is there a place in which I may serve?

CHURCH: Listen! Even now I hear the tread of little feet, bearing bodies weighed down by poverty and toil. Their leader is Ignorance. Think you the Star's message has come to these?

(Choir sings "WHERE CROSS THE CROWDED WAYS"—North, stanzas 1 and 2, No. 279, as a group of ragged children, led by Ignorance, pass down the right side of the auditorium, up on to the stage, and off at opposite side of stage. Ignorance may show fear of Education as she passes. Youth standing beside the Spirit of the Church, watches intently. Lighting should dim slightly with each succeeding group, or else use dim amber floodlight for this action.)

CHURCH: Superstition still controls many lands, causing life to be held cheaply if only the gods be satisfied. They have not heard of the Star.

(Choir sings "FROM GREENLAND'S ICY MOUNTAINS"—Tæber,

stanza 1, No. 334. Down the left side aisle comes Superstition with girls representing China, Japan, India, and Turkey, two for each country. Superstition re-acts spitefully in pantomime to Healing. Red floodlight for this action.)

CHURCH: Need I call your attention to the useless sacrifice of life and the spiritual blight attendant upon international hatred which breeds war? Can you not hear the wail of those bereft of loved ones? Does the Bethlehem Star shine upon these?

(Instrumental music, "ELGY"—Massenet. A group of sorrowing women, gowned in black, some leading children, move down either side or center aisle. They are followed by Spirit of Hatred, who recoils before Democracy as they pass off the stage. Blue floodlight.)

YOUTH: It grows dark. These problems overwhelm me. I cannot see my way.

CHURCH: Many have learned this before you, O Youth. This is why the Christmas story, though ages old, is forever fresh in the hearts of men. Only by the light of the Star can you help in healing these plague spots of the world. Come with me.

(Choir sings "O, LITTLE TOWN OF BETHLEHEM," stanza 4, No. 82. Spirit of the Church leads Youth to the manger where they kneel. Education, Healing, and Democracy, with their groups, also kneel in large semi-circle about Youth. As the song ceases, the Star shines out upon the group. Youth rises quickly, faces the Star with uplifted hands, profile to the audience.)

YOUTH: Where thy rays light the path, gladly I go.  
Use me where'er thou wilt, to lighten earth's woe.  
"Thy Kingdom come, O Lord, wide circling as the sun,  
Fulfill of old Thy Word, and make the nations one,  
One in the bond of peace, the service glad and free,  
Of truth and righteousness, of love and equity.  
Till rise at last to span, its firm foundations broad,  
The Commonwealth of Man, the city of our God.

—Frederick L. Hosmer

(The kneeling groups arise; all sing, with choir and congregation: "O COME, ALL YE FAITHFUL," No. 83.)

#### SUGGESTIONS

**Lighting**—Floodlights are large boxes carrying a high candle-power bulb, before which may be placed sheets of gelatin of desired color. A dishpan mounted in a box placed on a standard is an easily constructed substitute. With one of these placed on each side of the stage, near the front, and moderate top lighting, all the effects suggested can be secured. A spotlight, placed in the rear of the auditorium, is an added advantage.

Success at this point depends upon having absolutely dependable assistants at the switchboard and lights, who are familiar with the lighting requirements of the pageant.

**The Stage**—If possible, the platform should be curtained on each side as well as in the rear, with opening near the front for manipulation of the lighting and near the back for entrance.

**Music**—A small choir or quartette placed sidewise to the audience at the front of the auditorium, can carry the musical part of the pageant readily. If lights are needed, they should be small, and well screened. Clear enunciation of the words, and prompt attack whenever music is indicated, are the two most vital factors.

#### COSTUMING

**Isaiah**—Typical prophet's costume. Sargent's Frieze of "The Prophets" gives the best idea of the draping and arrangement necessary. Use only heavy materials, as others will not give the distinction and dignity desired. Dark colored velvet portieres give excellent results. Robes should reach the floor. Sandals should be worn. The head coverings are long and flowing.

**The Magi**—Loose robes of dark rich looking material reaching to the floor. Portieres or couch covers may be used, particularly if Oriental patterned. Head coverings should be turbans or large massive crowns. Sandals for the feet.

**Shepherds**—Let them wear brown tights, over which is placed a rough tunic of gunny sacking, reaching a little below the knees. No shoes.

**Mary**—Thin full white slip covered with a dull blue robe, girdled at the waist. White veil which comes well down over her shoulders.

**Joseph**—Light colored robe with long loose sleeves. The robe extends to the ankles. A blanket-like wrap of dark, heavy material may be fastened around the shoulders. Sandals.

**Spirit of the Church**—Long full white robe of thin material with flowing sleeves and draperies. Band around the head, set with a star.

**Youth**—In modern attire.

**Education, Healing, Democracy**—Similar to Spirit of Church save for the head band.

*Monk and Attendants*—Rough gray robes, with hoods attached; girdled with a rope.

*College graduate, Red Cross nurse, Visiting nurse*—all regulation costumes.

*Physician*—Costume of missionary in tropics.

*Early Christians*—Similar to Joseph's costume.

*Puritans*—Typical dress of Pilgrim or Puritan.

*Ignorance, Hatred, Superstition*—Robes similar to those of Education, etc., only of black or very dark material.

*Children of Poverty*—Sleeveless tunics to knees of rough dull material; soiled and ragged.

*Sorrowing Mothers*—Black robes with black head coverings.

#### NATIONS

*China*—Long trousers and short coat closing on right side with loops and buttons. Coat fastens up to neck. Sleeves are long and straight.

*India*—White blouse for undergarment; outer consists of cheesecloth, many yards of it, drawn tightly over the hips, wrapped again, the remainder thrown over the left hip up under the right arm, over the left shoulder, and the end thrown over the head.

*Japan*—Japanese kimonas with butterfly sashes.

*Turkey*—Loose baggy trousers. Upper garment is a bright colored mantle. A soft white veil should cover the face from below the eyes. The head dress comes low over the forehead, leaving only the eyes visible.

## SEVEN REASONS

### Why We Support Our Church

THE CHURCH provides the place, leadership and fellowship for worship of God.

THE CHURCH is the protector of our communities, property being more valuable, human life safer, and virtue less in danger, where Christian institutions exist. Her house of worship and work is a witness to God every day in the year, a symbol of all that is good, a call to all that is holy.

THE CHURCH is the conservator of the values of the past, the creator of ideals in the present, and the torch-bearer of tomorrow's progress.

THE CHURCH is the great mother of children, consecrating them by baptism, educating them in her homes and schools, training them for service, preparing them to meet temptation; and, should they wander or fall by the way, the Church is ever receiving them in forgiving and restoring grace.

THE CHURCH sends a steady stream of consecrated men and women into every avenue of life, making our schools religious, promoting civic reforms, carrying Christian ethics into economics, thus helping on the answer to her prayer, "Thy kingdom come, Thy will be done, as in heaven, so on earth."

THE CHURCH, through its ministers and members, is continually carrying on a ministry of consolation to the aged, the sick, sorrowful, the tempted, the lonely, and the troubled—a service that never can be tabulated in reports, nor paid for in gold—without which life for multitudes would be empty of meaning and hopelessly forlorn.

THE CHURCH proclaims the everlasting gospel of Christ's redeeming love, and ever seeks to evangelize the neighborhood and the world.

## Meditations in the Land of the Master

(Continued from page 194)

memorable day. We read it again in John 5:2-8. How real it all seemed. A moment unforgettable! Again we saw the man "thirty and eight years in his infirmity." We saw the eager, selfish throngs push him aside, and leave him once more in his black despair, until the Master arrived. O, the thrill and the awe of it, watching this Wonder-worker who quietly said, "Arise, take up thy pallet and walk." Before our eyes "he took up his pallet and walked."

On either side of the passage way to the pool, as we entered, we saw placards, 102 of them, each framed, with each in a different language, giving the story told by John. How prophetic these placards are! Not only in these, but in all languages, everywhere, broken fractional lives again can hear the Lord Christ say, "Behold, thou art made whole; sin no more."

*Jacob's Well.* The depth and the crystal cool water of it, and Sychar over yonder, the woman of Samaria, and the matchless Sermon of the Master, so real then, but now it seems like a dream.

*The Walk out to Bethany,* where many a night, tired from the labors in rebellious, unbelieving Jerusalem, He went to rest in the home of His loving friends. As we travelled this old, old highway, I thought, wouldn't it have been wonderful to have walked and talked with the Master on this very road!

*And Gethsemane,* on Thursday night, quiet, awesome, we worshipped Him who said "Not my will, but Thine, be done." With grateful hearts for the price He paid, we walked away from the Garden of His agony, and back to Jerusalem, slowly, thoughtfully, to our night's repose.

*Easter morning, early at the tomb.* Before sunrise, two of us all alone, sat in the Garden near the tomb. I had just finished reading John, chapter twenty, verse one, when I looked up and saw a Syrian woman standing at the entrance of the tomb, silent, but weeping. In a moment she turned and went away. As long as I live, I never expect a more unforgettable moment. That was ten years ago. This last Easter, again two of us went at daybreak.

About a dozen Friends from Ramallah were there in silent devotion. We waited and with them worshipped the risen Lord, and then went our way, no, not ours, but *His*, I trust, *forevermore*.

### THE SERMON

I wouldn't be a preacher, not  
For all the world, would you  
Each waking morn confronted by  
That awful bug-a-boo,  
That specter of the sermon he  
Must grind from emptiness,  
And time a-skooting by him like  
The Empire State Express.

For Monday comes and Tuesday goes  
And Wednesday flies away,  
And Thursday's gone and Friday, too,  
And likewise Saturday,  
With not a single written line,  
As sure as you are born  
There's something got to bust to get  
It out by Sunday morn.

But, ah, when Sunday morning comes,  
You bet the preacher's there.  
He's got 'em squirming in the pews  
Or walking on the air.  
He leads them on to heights sublime,  
He never did so well,  
But where on earth he got it from,  
He's blest if he can tell.

He chews his pencil all the week,  
He seeks with all his might—  
A peg to hang a discourse on—  
There's not a peg in sight.  
He can't corral a single thought—  
The hours speed on their way,  
And yet a sermon's got to come  
As sure as Sabbath day.

Still Monday goes and Tuesday flies  
And Wednesday's on the wing.  
On Thursday not a single thought—  
On Friday, not a thing—  
While Saturday is almost gone,  
You bet he's got to hump  
Or Sunday morning's going to find  
The preacher up a stump.

But, ah, when Sunday morning comes  
He's "Johnny on the spot"—  
He's got a sermon up his sleeve  
And gives it to 'em hot.  
He makes the sinners fidget like  
A lobster on the flame—  
The preacher has his troubles, but—  
He gets there just the same.

G. W. Stevens, in "Toledo Times."

### A CHRISTMAS WISH

"Star light, Star bright"  
Read us thy message of Christmas night!  
Melting moon from an eastern plain,  
Beam forth the story of love again!  
To the heart of man the message bear—  
Peace and Goodwill be everywhere:  
May Christmas Peace through the year  
attend  
And Success and Happiness crown the  
end.



# A Program of Christmas Carols

**T**HIS program was arranged by Henry A. Ditzel, organist of the First Lutheran Church, Dayton, Ohio, and used in that church last season. We are sure that it will interest ministers and those responsible for Christmas programs.

O COME, ALL YE FAITHFUL (Adeste Fideles) .....Reading

CHORALE PRELUDE—O Sanctissima....  
.....J. S. Bach  
Old Sicilian Melody

CHANT DE NOEL (1635-1706) .....  
.....Johann Pachelbel

Organist at St. Sebald's, Nuremberg, Germany, 1695. His organ works are fluently and easily written, much in J. S. Bach's style. A great number of his works are preserved in manuscript in various European libraries.

O, LITTLE TOWN OF BETHLEHEM...Redner

It was the sight of Bethlehem itself, one feels very sure, that gave Phillips Brooks the impulse to write this hymn. He was then rector of the Church of the Holy Trinity, in Philadelphia, and had spent a year's vacation traveling in Europe and the East. "After an early dinner, we took our horses and rode to Bethlehem," so he wrote home Christmas week of 1865. "It was only about two hours when we came to the town, situated on an eastern ridge of a range of hills, surrounded by its terraced gardens. It was a good looking town, better built than any other we have seen in Palestine. Before dark we rode out of town to the field where they say the shepherds saw the star. As we passed, the shepherds were still keeping watch over their flocks or leading them home to fold." Mr. Brooks returned home in September, 1866, and while meditating at home over what he had seen, the carol took shape in his mind. Mr. Redner, at that time organist of the church, set the carol to music and thus carried the carol to notice and popularity.

AN OLD DUTCH LULLABY.....  
.....Clarence Dickinson

Serious and painstaking research has failed to reveal the composer of this fine old Dutch song. All that is definitely known about the melody is that it is several centuries old, but that its beauty of melody and sentiment remain untouched by age.

THOUSAND TINY CANDLES SPARKLING..  
.....Old German

ALL YE SHEPHERDS NOW ARISE (1610)  
.....Old Tyrolese

ROCKING HYMN (1643).....Williams

George Wither's most famous lyrics were early written. He became a Puritan in 1623. The Rocking Hymn was written in 1641.

WHEN I VIEW THE MOTHER HOLDING..  
.....Old English

CAROL OF THE RUSSIAN CHILDREN.....  
.....From White Russia

SCRIPTURE: Luke 2: 1-20

CHRISTMAS EVENING.....  
.....Melchiorre-Maurs-Cottone

This little number portrays local scenes in a village near Palermo, at the hour of the "Angelus," where the peasants collect about the family hearth and play Christ-

mas carols on their bagpipes. Chimes from a neighboring church are heard, as well as the distant choir singing Alleluias. The flute of a passing shepherd mingles its tones with that of the chimes.

Mr. Cottone informs us that this picture is not overdrawn, for proficiency upon these instruments is remarkably widespread among the peasants.

HALLELUJAH CHORUS (From the Messiah) .....Handel

The Climax of the "Messiah" comes with the "Hallelujah" chorus in which Handel himself said: "I did think I saw all heaven before me, and the great God himself." All of Handel's inspiration, all his skill, are embodied in this outpouring. When this chorus was sung in Covent Garden, London, in 1743, the effect was so sublime that the King, followed as a matter of course by the audience, rose to his feet, an act which has become a custom whenever this music is performed in English-speaking countries.

CHRISTMAS IN SICILY (Chimes and Bagpipes) .....Yon

The Bagpipers. They come from the mountains at Christmas-tide and go about from house to house playing and singing before the image of the Holy Infant during the Novena (the nine days before Christmas). There are generally two, who go together, one playing the bagpipe, the other a species of small clarinet, called ciaramella.

The music which is given here is played by them with some little change, and while the bagpiper continues the accompaniment, the one who plays the clarinet, stops to sing the different stanzas of this pastoral. It is particularly interesting from the pastoral character of the music and the beautiful poetical idea of the words.

PASTORALE AND CHORUS (1668-1733)....  
.....Couperin

NOEL SAVOISIEN (Old French, 1555)...  
.....Martin

OLD SCOTCH CAROL (1600)....Traditional

MARCH OF THE MAGI.....Harker

CRADLE HYMN (1483-1546).....Luther

IT CAME UPON THE MIDNIGHT CLEAR...  
.....Willis

It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth,  
To touch their harps of gold,  
"Peace to the earth, good-will to men,  
From heaven's all-gracious King;"  
The earth in solemn stillness lay,  
To hear the angels sing.

Still through the cloven skies they come,  
With peaceful wings unfurled;  
And still celestial music floats  
O'er all the weary world;  
Above its sad and lowly plains  
They bend on heavenly wing,  
And ever o'er its babel sounds  
The blessed angels sing.

O ye, beneath life's crushing load,  
Whose forms are bending low,  
Who toil along the climbing way,  
With painful steps and slow;  
Look up! for glad and golden hours  
Come swiftly on the wing;  
Oh, rest beside the weary road,  
And hear the angels sing!

For lo! the days are hastening on,  
By prophet-bards foretold,  
When with the ever-circling years  
Comes round the age of gold!  
When peace shall over all the earth  
Its final splendors fling,

And the whole world sends back the song  
Which now the angels sing!

HOLY NIGHT, PEACEFUL NIGHT.....  
.....Old German

HARK, THE HERALD ANGELS SING, GLORY  
TO THE NEW-BORN KING.....  
.....Mendelssohn

To Charles Wesley, the writer of this hymn, is given the title of "The Greatest Hymn Writer of All Ages." At Christmas time millions of people pay tribute to him in "Hark, the Herald Angels Sing," set to music by the great Mendelssohn. The hymns that live in the hearts are those that fill a need no cynic can explain. To them the individual turns spontaneously; to them whole people turn in time of trouble.

BENEDICTION

I AM THE CHURCH

I am the Church!  
I call you, on this day of rest, to think.  
The liberty you enjoy was in the heart  
of my Lord.

Good men, of all generations, have supported me.  
They tested me.  
And have trusted me.

Human hands have shaped me, not  
without fault;  
But my Lord has triumphed over despair, decay and death.

My call to worship has pealed the bells  
of the soul,  
And many people have found the Good.  
At my altar they have hallowed their wills;  
Going forth with benediction  
To enjoy the world.

I am the Church!  
My name is Legion,  
But my Lord is One.

A WORKER'S PRAYER

If there be good in that I wrought,  
Thy hand compelled it, Master, thine;  
Where I have failed to meet thy thought,  
I know, through thee, the blame is mine.

One instant's toil to thee denied  
Stands all eternity's offense;  
Of that I did with thee to guide,  
To thee, through thee, be excellence.

Who, lest all thought of Eden fade,  
Bringst Eden to the craftsman's brain,  
Godlike to muse o'er his own trade  
And manlike stand with God again.

The depth and dream of my desire,  
The bitter paths wherein I stray,  
Thou knowest who has made the fire,  
Thou knowest who has made the clay.

One stone the more swings to her place  
In that dread temple of thy worth;  
It is enough that through thy grace  
I saw naught common on thy earth.

Take not that vision from my ken;  
Oh, whatso'er may spoil or speed,  
Help me to need no aid from men  
That I may help such men as need.  
—Rudyard Kipling.

However brilliant an action, it should  
not be esteemed great unless the result  
of a great motive.—La Rochefoucauld.

Let it be booked with the rest of this  
day's deeds.—Ibid.



## A CHRISTMAS CAROL

Everywhere, everywhere Christmas to-night!

Christmas in lands of the fir tree and pine,  
Christmas in lands of the palm tree and vine,  
Christmas where snow-peaks stand solemn and white,  
Christmas where corn fields lie sunny and bright.

Everywhere, everywhere, Christmas to-night!

For the Christ-child who comes is the Master of all,  
No palace too great and no cottage too small;  
The angels who welcome Him sing from the height,  
"In the City of David a King in His might."  
Everywhere, everywhere, Christmas to-night!

Then let every heart keep its Christmas within,  
Christ's pity for sorrow, Christ's hatred for sin,  
Christ's care for the weakest, Christ's courage for right,  
Christ's dread of the darkness, Christ's love of the light.  
Everywhere, everywhere, Christmas to-night!

So the stars of the midnight which compass us round  
Shall see a strange glory, and hear a sweet sound,  
And cry, "Look! the earth is aflame with delight,  
O sons of the morning, rejoice at the sight."  
Everywhere, everywhere, Christmas to-night!

—Phillips Brooks.

## THE BEAUTIFUL GIFT

What can a mother give her children  
Greater today than this one great thing—  
Faith in an old, sweet, beautiful story,  
A star—a stable—a new-born king?

Shining faith in the young lad, Jesus.  
Lover of high white things was He;  
Jesus—straight as a Lebanon cedar;  
Jesus—clean as the winds from the sea.

Faith in the young lad come to manhood:  
Jesus, compassionate, tender and true—  
Oh, my children—what more glorious  
Gift in the world can I give to you?

Carry it high like a lamp in the darkness,  
Hold it for warmth when the day is cold—  
Keep it for joy when youth goes singing,  
Clasp it for peace when you are old.

What can a mother give her children  
More than a faith that will not dim?  
Take it, my dear ones—hold it forever:  
A lamp for a lifetime—faith in Him.

—Grace Noll Crowell.

It is good discretion not to make too much of any man at the first; because one cannot hold out that proportion.

—Bacon.

How much easier do we find it to commend a good action than to imitate it.

—Anon.

## A Christmas Candle-Lighting Service

As Used Last Season by The Church of Our Saviour, Jenkintown, Pennsylvania.

## PROGRAM

ORGAN PRELUDE—An Ancient Christmas Carol - - - - - Guilmant

PROCESSIONAL—Adeste Fideles - - - - - Portuguese Hymn

## CAROLS:

Away in a Manger - - - - - Martin Luther  
God Rest You, Merry Gentlemen - - - - - Traditional  
The First Noel - - - - - Traditional

ORGAN AND ORCHESTRA - - - - - Selected

ANTHEM—Gesu Bambino - - - - - Pietro Yon

GUSTINA CROLL, Soloist

When blossoms flowered 'mid the snows  
Upon a winter night  
Was born the Child, the Christmas Rose,  
The King of Love and Light.

The angels sang, the shepherds sang,  
The grateful earth rejoiced,  
And at His blessed birth the stars  
Their exultation voiced.

Again the heart with rapture glows  
To greet the holy night  
That gave the world its Christmas Rose,  
Its King of Love and Light.

Let ev'ry voice acclaim His name,  
The grateful chorus swell.  
From Paradise to earth He came  
That we with Him might dwell.

SCRIPTURE READING - - - - - ESTHER BROWN

ANTHEM—Sleep, Holy Babe - - - - - H. A. Matthews

Sleep, Holy Babe! in slumber lie;  
Sleep, Holy Babe! upon Thy Mother's breast;  
Her gentle arms enfold Thee,  
Her gentle eyes behold Thee in calm and peaceful rest.

The angels wing their flight,  
They bow in love before Thee,  
They praise Thee and adore Thee,  
And watch Thee through the night.

The Magi prostrate fall,  
And precious gifts they bear Thee;  
The King supreme declare Thee,  
Sleep, Holy Babe! in slumber lie.

The hosts of heav'n and earth  
Still lay their gifts before Thee,  
Still worship and adore Thee,  
And praise Thy wordous birth.

## APOSTLES' CREED AND PRAYERS

CAROL—Cantique de Noel - - - - - Adolphe Adams  
BETTY WORTHINGTON, Soloist

O holy night! The stars are brightly shining,  
It is the night of the dear Saviour's birth.  
Long lay the world in sin and error pining,  
Till He appeared and the soul felt its worth.  
A thrill of hope the weary world rejoices,  
For yonder breaks a new and glorious morn.  
Fall on your knees! Oh, hear the angel voices!  
O night divine! O night, when Christ was born.

Led by the light of faith serenely beaming,  
With glowing hearts by His cradle we stand,  
So led by light of a star sweetly gleaming,  
Here came the wise men from the Orient land.  
The King of kings lay thus in lowly manger,  
In all our trials born to be our friend.  
He knows our needs, to our weakness no stranger;  
Behold your King! before Him lowly bend.

ADDRESS—"The Light of the World" - - - - - THE RECTOR

OFFERTORY ANTHEM—Calm on the Listening Ear of Night  
F. Flaxington Harker

## PERLE BITZER, Soloist

Calm on the listening ear of night  
Come heaven's melodious strains,  
Where wild Judea stretches far  
Her silver-mantled plains.

Celestial choirs from courts above  
Shed sacred glories there;  
And angels, with their sparkling lyres,  
Make music in the air.

The answering hills of Palestine  
Send back the glad reply,  
And greet from all their holy heights  
The Day-spring from on high.

And Sharon waves in solemn praise  
O'er the blue hills of Galilee  
Her silent groves of palm.

"Glory to God!" the sounding skies  
Loud with their anthems ring,  
"Peace to the earth, good-will to men,  
From heaven's eternal King."

Light on thy hills, Jerusalem!  
The Saviour now is born:  
More bright on Bethlehem's joyous plains  
Breaks the first Christmas morn.  
There comes a holier calm,

## PRESENTATION OF ALMS

## BENEDICTION

VESPER HYMN—Breathe on Me, Breath of God - - - C. E. Kettle

CANDLE LIGHTING—"Spirit of Christmas" - - - GENEVIEVE EICHMANN

Attendants: BETTY GENTHER, ELAINE HONEYFORD

RECESSIONAL—"Hark, the Herald Angels Sing" - - - F. Mendelssohn

CAROL—Silent Night - - - - - Franz Gruber

## The Non-Resident Members

By Ralph V. Gilbert

THE problem of the non-resident member is one that faces every pastor. It is a real problem, and the solution is by no means easy. Moreover, in these days of rapid turnover, this problem is constantly becoming more acute.

The workings of the mind of the non-resident member are fearful and wonderful to contemplate! For perfectly legitimate reasons, he has moved out of your community to another city. You never see him again. You never hear from him. He makes no effort to keep in touch with the church where he is still, technically, a member. And, needless to say, he utterly forgets to send a yearly contribution to the church treasurer. One year goes by; two years; ten years. Then one day there comes a hastily written letter from him (or from some ambitious minister in that community!) asking point blank for his letter. What are you going to do about it? Will you—can you!—sit down and certify that he is a member in "good and regular standing"? Maybe you, or your church board will send such a letter. But you will do it with your fingers crossed, for you haven't the faintest idea what he has been doing the last few years.

Those who specialize in direct mail advertising are authority for the statement that one's mailing list changes 29 per cent in a year. That may be taken as fairly indicative of the way people move about these days. And the pas-

tor who does not have a definite policy in regard to his non-resident members will, at the end of a few years, wake up to find most of his membership living away from home! For the sake of his own church and for the sake of the spiritual welfare of those who have removed from without the bounds of their church, something constructive must be done.

Any pastor who has taken the trouble to check up on the matter will have discovered an apparently curious thing: that many times a member who was very active in church work, and identified with all church activities, moved to another community. And there and then he ceased to have much to do with the church; attended irregularly, took an active part not at all.

This is particularly likely to happen if the member has moved from a small town to a large city. It will take him some time to get his bearings in his business and social life. So, likewise, with his church life. And it is here that the pastor of his former church can be of assistance to him.

The following is our policy in the First Presbyterian Church, Independence, Iowa. The General Assembly requires all Sessions to divide their membership into "resident" and "non-resident" groups,—an excellent ruling, indeed. With a membership of more than 500 experience has taught us to expect, at the close of a church year, a non-resident membership of from 10 to 12 per

cent of the entire membership. And this is the way we deal with the situation:

(1) As soon as a member moves from out the bounds of the parish, his name is immediately placed upon the non-member mailing list. Thenceforth, and as long as he remains a member, he will receive monthly all the publications of the church,—all bulletins, programs, calendars, etc. He is kept informed of all that his "home church" is doing.

(2) Some months after he has moved away, a letter is sent to him, urging him to unite with a church in his new community. (See No. 1.)

No. 1

### FIRST PRESBYTERIAN CHURCH Independence, Iowa.

Dear Member:—

In its yearly work of revising the roll of members, the Session has made note of the fact that you have moved out of the bounds of this parish. And it has instructed me to write to you and advise you to ask for your letter so that you may become a member of the church in the place where you are now located.

In order to be in good standing, absentee members should keep in touch with the Session from time to time and, in addition, contribute to the support of our church. Permit me to draw your attention to the Discipline of our Church:

"If a communicant...removes out of the bounds of his church...the Session may, within two years, advise him to apply for such certificate; and, if he fails to do so, without giving sufficient reason, his name may be placed on the roll of suspended members."  
(Bk. of Dis. No. 50.)

May I personally urge you to take this matter into immediate consideration? As a Session, we are vitally interested in our absentee members; we wish to keep in such close touch with them as to be able to grant them letters, certifying them to be in "good and regular standing," when called for.

Wishing you abundant peace and prosperity in the place where God has called you, I beg to remain, Sincerely Your Pastor,  
R. V. Gilbert.

(3) About the same time, another letter is sent to the pastor of the church, in the new community, listing the name or names of all the persons, and giving their addresses. In a large city this is important. (See No. 2.)

(4) At the time of the annual Every-Member financial canvass, these non-resident members are canvassed just as thoroughly as the members of the church. Pledge cards, self-addressed envelope, and a letter are mailed to them. (See No. 3.)

At the close of the church year, we discover that our non-resident members have divided themselves into three classes, viz.: First, those who have requested letters of dismissal to some other church. That is what we wish to happen, and that ends the matter as far as

No. 2

### FIRST PRESBYTERIAN CHURCH Ralph V. Gilbert, Minister Independence, Iowa

Dear Brother:—

At the bottom of this letter is a notation of the members of our church who are at present living in your city. They have removed from out the bounds of this church, and we are anxious to have them connected with some church, preferably Presbyterian. Will you kindly look them up and urge them to ask for their letters of dismissal, which we stand ready to grant? In case we do not receive their request for a church letter, we shall be obliged to place them upon the Suspended Roll. And this, of course, is something we do not wish to do, except as a last resort.

Fraternally yours,  
R. V. Gilbert.

Name	Address
.....	.....
.....	.....
.....	.....



they are concerned. Second, a group that for various reasons desire to keep their membership in the local church and who prove their loyalty to it by making a contribution to its work. Here, too, everything is satisfactory. The local church has benefited by their contribution; and the non-resident member has his loyalty increased by the very fact of his giving. Third, there remains a group of non-resident members who, apparently, have paid no attention to any or all letters and appeals. They have moved away, and possibly moved a second time. They are "gone" in the fullest sense of the word. As time passes, communications sent to them come back marked "unclaimed." In such cases, pastors and church boards have a clear duty to perform. After two years, we place such members upon the "Suspended Roll." Failure to do this is to announce to the world a "padded" membership. And a padded church roll is a mischievous thing for more reasons than one.

No. 3

**FIRST PRESBYTERIAN CHURCH**  
Independence, Iowa

Dear Member:

We are at this time engaged in making our Annual Every-Member Financial Canvass. On this occasion, we are asking EVERY member of the Church to make a definite pledge to its support.

We feel certain that you wish to contribute to the support of the Church, and that for two reasons, viz.:

First—While no longer living in Independence, this is your "home Church" and you are still a member. As such, you have a deep interest in its progress.

Second—As a non-resident member of the Church, you naturally wish to remain in "good and regular standing." To remain in good standing, it is necessary for you to make some financial contribution to its support.

Your contribution to this Church will be welcomed, partly for its own sake; and partly because it is a token of your interest in the welfare of the Church.

If it is not convenient for you to enclose

## Good measure, pressed down, shaken together, Running over

**R**EADERS of CHURCH MANAGEMENT are getting good scriptural measure. Announcement after announcement has made the present volume of surpassing value. First was the announcement that Earl Kernahan would write on visitation evangelism; then we announced a series on the seven churches of Europe by H. H. Barstow; next was the announcement of the series on the apocrypha by H. J. Wicks. All these are appearing in the magazine. And now here is a new series which will start with the January issue

### THE MINISTRY AND THE MAN

By J. W. G. WARD

Pastor, First Congregational Church, Detroit

- |   |  |
|---|--|
| 1. The Prophetic Concept                  | 6. The Minister and Worship                |
| 2. The Message and the Man                | 7. The Man and Pastoral Relationships      |
| 3. The Man and His Materials              | 8. The Man Himself                         |
| 4. Preparation of the Prophetic Message   | 9. Untapped Resources                      |
| 5. Planning the Work and Working the plan | 10. Vital Forces for Building Personality. |

CHURCH MANAGEMENT works for its readers fifty-two weeks each year.

## Thank God For Friday The 13th!

W. J. Thompson, Los Angeles, California

**I** HAVE just been reading a newspaper editorial which begins, "Watch your step today! It is Friday, the thirteenth! Don't break any mirrors, walk under any ladders, or let any black cats cross the street in front of you. Horrible misfortune awaits you if you do any of these things! So watch your step today. It is Friday, the thirteenth!"

But why be afraid of Friday, the thirteenth? As a matter of fact, Friday is a great day in American history, and "13" is equally important.

America was discovered on the eve of the 13th of October, 1492.

The original Republic consisted of 13 colonies.

And here is a suggestive item concerning the United States Coat of Arms:

- 13 Stars
- 13 Letters in Motto
- 13 Laurel Leaves

- 13 Berries
- 13 Pales
- 13 Feathers in Right Wing
- 13 Feathers in Left Wing
- 13 Feathers in Tail
- 3 Repeated 13 times (39)
- 13 Clouds
- 13 Arrows
- 13 (39 Letters in Title)

Evidently the United States was not superstitious.

The first official flag had 13 stripes and 13 stars. Our national motto, "E Pluribus Unum," has 13 letters.

There were 13 ships in the first American Navy.

Perry's victory on Lake Erie was won on the 13th of the month.

The "Stars and Stripes" were raised over Fort Sumter on the 13th of the month.

On the 13th of June, 1778, France aided the American Colonists.

On the 13th of October, 1792, the corner-stone of the White House was laid.

The first word over the Atlantic Cable was sent on the 13th of the month.

The 13th amendment to the Constitution abolished slavery.

General Pershing was born on Friday, the 13th of September, 1860, and reached France on the 13th of June, 1917.

As to Friday, it's a glorious day in history!

Columbus sailed upon his first great voyage of Adventure on a Friday and discovered land on Friday, started back on a Friday, and landed again in Spain on a Friday! He started his second voyage on a Friday, and discovered the Isle of Pines on Friday, the 13th of June, 1494!

The Mayflower arrived in the harbor of Provincetown on a Friday, and the "Pilgrims" landed on Plymouth Rock on a Friday. It was on a Friday that Richard Lee moved in Congress that the United Colonies be free and independent. And it was on a Friday that the first Masonic Lodge in America was founded. "Friday has always been my fortunate day," said Louis the Thirteenth, when dying. "On that day I have undertaken battles that ended in victory, and that day is memorable because of great triumphs. I should have lived to die on Friday!"

Washington, Gladstone, Pershing, Disraeli, and many other great leaders were born on a Friday.

On Friday our Lord achieved the most glorious triumph recorded in history—and through death he vanquished death!

Thank God for Friday the Thirteenth! Yes, here is one in December.

# Centralization Of Church Finance

By Arnold F. Keller, Utica, New York

**N**O self-respecting Church will want to exist by the insecure, "in"-expedient of "oyster stews." Of course, I grant that there are scores of Churches that are not self-respecting, because there are as many ministers who are not. This state of affairs has provoked many a book and treatise on the subject of Church Fairs, Bazaars, Lotteries, Suppers, etc.

"But what's the way out?" asks the helpless leader. And, who will deny that self-preservation, the first instinct of man,—and, therefore, of many a preacher-man,—plays an important role in the qualification of principles whose consummation is devoutly to be wished. But "wish-bone" and "back-bone" are two different things. "If I prohibit Suppers, Sales and Bazaars, I do two things," says another. "I deprive my organization of something to do; the young people of dramatics, and entertainment; the Brotherhood and Men's Club of Minstrel Shows; the women of Suppers, and Fairs, etc. And, then I directly bankrupt the Church and myself, for we depend upon the profits of these functions."

This article is not to be a discussion of the ethics or economics of that whole question. These aspects are quite definitely answered and disposed of for successful and self-respecting Churches and ministers of today.

We ask ourselves, "What is the function of the Church?" We get the answer, "To preach Christ and him crucified." People dedicated to such a program with all that it involves should be expected to be sufficiently in earnest to want to defray the expenses thereof directly. Let us assume that a Church wants to save its self-respect and says, "Very well, we are through with this 'circle,' Supper, Sale and Bazaar business." "But," they add, "we cannot dispense with it entirely until we have received pledges sufficient to meet the annual Church Budget."

Now, this is the very first mistake. It is inverting the order of reform and of accomplishment. If a thing is ethically and economically unsound and wrong, it should be eliminated at once and entirely. Half-way measures defeat the noblest intentions and "the last state of the man becomes worse than the first," because of the seeming victory and justification of the advocates

of oyster stews, and the like, as agencies of revenue.

I have seen this thing happen. "We tried the so-called right way, but it won't work. It's all right, but it's ideal," is the lament of the vanquished.

Another said, "Our Church is too small"—"We must depend upon the community to help us through these things." The only answer to that is, there is no justification for the existence of any Church that cannot support itself. No small group has a right to become parasitic. Join some other group and function, is the answer.

The ideal Church is the one in which every person pledges the maximum amount he is able to give weekly. This pledge is paid at the altar every Sunday. It is not paid to any Society within the Church. At the time of the Every-Member-Canvass, the Board declares to the Church that it will be absolutely safe to pledge the "limit"; for there shall be no "hold-ups" along the way, in the course of the year. No tickets for this or that; no cakes to bake, or articles to donate; no Suppers for wiping out this or that deficit. When you pledge \$52.00 a year, that settles the matter.

Now, with that assurance the clear thinking individual says, "I can double my pledge." They practically all say it, except the incorrigible pot and pan rustlers.

With this we are well on the way to a Church with Centralization of Finance. Everybody giving directly through the Church Treasury. One danger threatens, however. Societies will say, "Why, we are doing nothing any more." Nothing? What is the function of the Ladies' Aid or Pastors' Aid Society? Most generally this organization is the Church Finance Pulmotor Squad. Well, now they are discharged. Or, leave them alone—with nothing to do they'll capitulate. I have seen this thing happen.

Your Women's Missionary Society should be the one Woman's Church Society. And, it, like all others, should be largely educational and inspirational. The raising of money should not be emphasized. No special general "hold-ups"—just enough dues to carry on. Fine monthly programs and the usual financial objectives, which are small. But, all "Specials" are not the Women's Missionary Society "Special"; they are the Church's "Specials." Why should fifty

women satisfy this special call from some home or foreign field? They should not be expected to do so. At the Church Board Meeting, a special amount is appropriated out of the Church's Benevolent Treasury. (The Treasury is the women's Treasury, too, you know.)

In the Young People's Society, composed so often of school folks with no income, the financial question always arises. But here, too, devotional and social programs are first and primary. Money-raising should be no part of the program of the Young People's Society. Remember, they, too, are to be regular contributors through the Church Treasury. But, how about delegates to the next Young People's Convention? Well, tell me again, Who are these young people? Are they not the growing Church? Do I ask someone else to pay for my boy's schooling? Does the Church want to continue shirking paying for this part of the Young People's training? Sending selected young people to Conventions is part of their training. The Board at its regular meeting appropriates some money to send these boys and girls.

The whole Church soon feels the power and security of this centralized finance system. It is the whole Church working for the whole Church. And, with this assurance the Church income steadily increases. In my own Church, the results tell the story. With no remarkable net increase in membership, the tale of our Church with 357 pledges, representing about 430 people, in a community with a lamentably low wage scale, runs as follows:

## Current Expense Receipts

1922—\$4,814.65—in 1928—\$12,619.00

The income for Benevolence in 1922 was \$2,101.15; in 1928, \$5,539.75. This is an increase of \$11,343 in six years. In addition to which, this congregation now owns a new \$125,000 Church plant with an indebtedness of only \$42,000.00. The Annual Building Fund contributions are in addition to the Current Expense and Benevolent contributions of the Church.

The same story repeats itself in all Churches which have learned the lesson of ethically and economically sound Church finance.

By all means, still let the young people furnish the dramatics for the congregational socials and entertainments; let the men furnish the minstrel shows for such an evening. The social pro-



gram of the church need not be curbed. But, never have these things for raising money, and pretend that they are the social program. Suppers, too, can be served, but always at cost, and thus for the social value thereof alone, which

cannot be honestly claimed for the money-raising affairs.

Finally, therefore—concentration and centralization of finance is the only sound basis for the operation of a modern, self-respecting church.

## Church Family Night

By H. Erwin Stafford

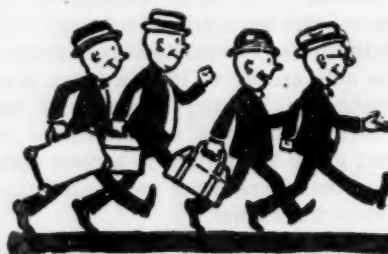
THE problem perplexing our church leaders was the common problem confronting most congregations, that of getting a representative attendance of the whole church at our mid-week meeting. Classes, departments, or societies, as such, came together in large numbers. But the people would not attend a meeting of the whole church in any representative numbers. Refusing to believe that the day of the mid-week meeting had passed into the day of the "group meeting," because the smaller group offered the greater opportunity for "congenial spirits to get together," we hit upon a church-family-night plan that is unusual.

Our new educational unit offers just the opportunity needed for conducting and fostering church-family-night in a way that is different. The building is not only large enough, but is so arranged as to lend itself to each particular need and interest. On the ground floor are a model church kitchen, complete to the last detail; a large dining room and a good-sized assembly room at the side. On the next floor are: the young people's assembly room, the church parlor, study and class rooms, while the third floor is equipped with assembly halls and class rooms.

Our aim is to make church-family-night, as fully as possible, a layman's night, in which the individual and the family, the different organizations, and the whole church membership will function. We plan to interest people physically, intellectually and spiritually. We have adopted the "food, faith and fun" idea through which to make both an individual and social appeal.

On Wednesday evening at 6:30 P. M. a good but simple dinner is served by one of our many organizations; a different one serving each evening. To add novelty, the Men's class takes its turn, dressed in waiter's costume with white caps, etc., or a young girls' class dresses to represent some country. On special days our decorations are in keeping. Small tables seating two or three families are used so as to carry out the family idea. The meal is limited to a two course dinner so the organizations serving cannot vie with each other. A small charge quite within the means of each family is made, five per cent of which goes to assist in providing the expense incurred. Any margin of profit accruing is kept for the work of the organization serving. Sometimes we have music during the dinner hour—one of our orchestras, a violin soloist, or a "sing," just to liven up things.

Immediately after dinner each person is asked to gather his or her dishes, and pass to the next person, and so on to



the corner of the table nearest the kitchen. This not only aids the waiters hurriedly to clear the table, but adds some levity and good will. While this is being done, hymn books are passed, after which a devotional service of ten minutes is held. Then the children of primary and junior age are taken by directors and assistants to their respective assembly rooms, where an appropriate programme of story-telling, exercises, music, and teaching, is presented according to their ages. The young people of high school age and up either remain in the dining room, where an appropriate program is given for both youth and adults or they may retire to their assembly room and hold their own program under their own leader, while the older folks have their meeting around the table. (Sometimes the young people give the programme for the adults.) The adult programme consists of a twenty to thirty minute Bible study, discussion of some issue of the day, or plan of work, or an address by an outside speaker. We have had addresses on Religious Education, Missions, Evangelism, Prayer, Worship, Civics and like topics.

These meetings are sponsored by different organizations, the Bible School having the third Wednesday in each month. The Missionary Society, the Ladies Circles and the Board have each their turn. All these simultaneous meetings are run on schedule time, and are let out so that anyone having an eight o'clock engagement can fill it.

Another purpose of Church-family-night is to make it a clearing house for "church meetings" of all kinds, from that of the Board to that of the organ-

ized class and thus cut down the number of "nights out." These special meetings are held from eight o'clock on. Many active in the church life are able to attend three meetings and thus save extra time away from home.

There are a number of advantages accruing from Church-family-night as seen in the following testimonies: A father said, "Our whole family look forward to this meeting." Another remarked, "It is the only meeting of the church when the whole family can be together." An active woman declared: "I get acquainted with more people here than in half a dozen days at Bible School." A man was heard to say: "I get more help out of these informal studies around the table than from any formal prayer meeting I ever attended." A good mother informed me, "You don't know how good it seems to come and be free from my children, knowing that they are instructed in their own way." When careful count shows that 65 to 70 per cent of the membership will turn out to a church meeting on a week night, it reveals that the enjoyment is quite general.

Then too, when our plan is working to its full capacity, about fifty or sixty people are shouldering responsibility of one kind or another. Church-family-night offers opportunity to set a lot of folks at work. If it is true that the church is passing from the big mass audience that once listened to the sermon, to the smaller units, each with a particular and appropriate interest, Church-family-night is one way by which that problem can be solved.

Not the least value of this unusual meeting is the opportunity which it offers for fellowship. Many people come early so as to sit around in the reception rooms and visit. They move about and greet one another in a free, unconventional manner. There is a leisure and an atmosphere about the whole affair that causes people to linger and get acquainted. After the scheduled meetings are over there are often games when young and old mingle in play, in a way unknown save at a picnic. The members of the class or organization serving the dinner get acquainted, learn to call one another by their given name, and develop a friendly feeling uncommon to any other church meeting. In every regard Church-family-night offers the finest opportunity for real fellowship known to the church life.

"Take the doctrines of the Trinity, of Redemption, of the world to come, of forgiveness, of the character of God. Nature is silent on all of this; science has no announcement to make; philosophy confesses her inability to touch these themes and we are restricted to the pages of the Book."—*The Presbyterian*.

"Where the Church has a real message it need seek no other authority than that of the gospel it has to proclaim. If it be a gospel of power to salvation, communities will discover the fact. If it be a mere pretence of a gospel, without inherent power, no external prestige or organization can make it speak with authority."—*The Congregationalist*.



# Mary, The Mother Of Jesus

By Frank Hampton Fox, Shabbona, Ill.

WE measure mothers by their children. "By their fruits ye shall know them," is the acid test applied to mothers. Distinguished offspring reflect distinction on parents. Judged by this standard, Mary, the mother of Jesus, heads the procession of noble mothers.

Some celebrated women have been mothers of mediocre children; with them, motherhood was only incidental, not their major achievement in life. Mary's sole distinction is that she is the mother of the world's most distinguished son.

The Protestant revolt against the Romanist worship of Mary has driven them to a wellnigh universal disregard for this glorified mother. It is like the revolt against the superstitious use of the crucifix, which led to the removal of the cross from our Protestant churches—often substituting in its place a lightning rod or weather vane.

This scornful disregard for Mary in our thought of ideal motherhood, deprives us of a rare element of interest and helpfulness in our home life.

The Incarnation is the profoundest mystery in religion, and, at the same time, the sublimest honor ever bestowed on our humanity. The New Testament picture of the virgin purity of a Jewish peasant girl, coupled with her sublime faith, even in a baffling perplexity, is the fairest in all the history of mankind.

Mary represents motherhood, the loftiest experience of womankind, united with the noblest experience of the Spirit. She teaches us how near God can come to man and how He can use consecrated humanity.

Jesus seems to have foreseen the peril of Mariolatry, and to have placed within our reach a tacit protest against it. When they said to him: "Behold, thy mother and thy brethren without seek thee" (Mark 3: 32), he looked around over the crowd and said: "Behold, my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and sister, and mother."

Jesus teaches us that all who are pure in heart can come under the conscious brooding presence of the Infinite Spirit.

Mary enjoyed a vital religious experience which enabled her to rise above the mere commonplace. When Elizabeth greeted her with: "Blessed art thou among women," Mary broke forth in a sublime spiritual ecstasy:

"My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Savior.

For he hath looked upon the low estate  
of his handmaid;

For, behold, from henceforth all generations shall call me blessed." (Luke 1: 46.)

The Magnificat expresses the spotless purity that dwelt in the utmost depths of her thought and action.

Her simple, lowly ways; her few, soft, appealing words; her gracious consideration; her marvelous silence; her tenderness of feeling, all proclaim her a woman with unusual spiritual experience, free from any flaunting forwardness. When the women of Jerusalem shrieked and wailed around her on the Via Dolorosa, Mary remained silent. Even at the cross no cry escaped her. In serenity of soul she nourished the conviction that he who reads the hearts of all saw her sorrow and would supply her need. In her brooding silence, there is a reserve that no one but God can penetrate.

His enemies marveled at the silence of Jesus. How much he was like his mother in this marvelous measure of self-control.

The secret of the Lord sustained Mary's soul. The angel said to her: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God."

That great surpassing secret inspired her life, controlling every deed and word. As her son "increased in wisdom and stature, and in favor with God and men," Mary kept all these things, and pondered them in her heart." These things hidden in her heart nourished her spiritual beauty. The secret of the Lord in Mary's soul was a source of joy and strength.

Submission was a characteristic trait of Mary. (Luke 1: 38.) "Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word."

She submitted to Caesar's decree, in spite of her critical condition, making a long, exhausting, winter journey from Nazareth to Bethlehem. She submitted to the discomforts of a stable for shelter, and the straw of the manger for her accouchement couch. With resignation she fled by night into Egypt to save her son from slaughter. Through-

out her trying life there is not recorded a single sentence of complaint about the hardness of her lot.

Mary became "Blessed among women" by her loving submission to the will and purpose of God. That same submission shines through the ministry of Jesus (John 6: 38), "I am come down from heaven, not to do mine own will, but the will of him that sent me."

Sacrifice was another notable trait in Mary. When she, with Joseph, presented the infant Jesus in the Temple, the aged "Simeon blessed them, and said to Mary his mother, Behold, this child is set for the falling and rising of many in Israel; and for a sign which shall be spoken against; yea, and a sword shall pierce through thine own soul; that the thoughts of many hearts may be revealed." (Luke 2: 34-35.)

Jesus must have learned much about self-sacrifice from Mary, his mother. The self-sacrifice of Mary makes a perpetual appeal to the womanhood of the world. "The Greatest Mother in the world," the Red Cross finds inspiration in the sacrifices of Mary, the mother of our blessed Lord.

Mary proved herself an ideal mother in that she pondered deeply her relations to God, in the experiences of motherhood. She conceived motherhood to be a noble human relationship in conformity with the sublime purpose of God. She accepted motherhood as a divine appointment: "Be it unto me according to thy word."

When the shepherds came to the cave, "finding Mary and Joseph and the babe lying in the manger, they made known what the angels had said to them about this child. All that heard it wondered at the things which were spoken unto them by the shepherds." "But Mary kept all these sayings, pondering them in her heart." (Luke 2: 17-19.)

When the Wise Men "came into the house and saw the young child with Mary, his mother, they fell down and worshipped him; and opening their treasures, they offered unto him gifts, gold and frankincense and myrrh." (Matthew 2: 11.) In all this, there must have been much for Mary to ponder.

Mary was an ideal mother in that she tried to understand her son. When the lad of twelve in the Temple said: "How is it that ye sought me? knew ye not that I must be about my Father's business?"

(Continued on page 216)



# Launching A Ten Year Program

## A Study In Details By William H. Leach

**T**HE First Lutheran Church of Dayton, Ohio, will celebrate its 100th anniversary in ten years. In planning for it, a special committee drafted plans for a ten year program. This outlined the things it wished to accomplish before that time. It is rather unusual for a church to plan its centenary so long in advance and Rev. Charles L. Venable, one of the pastors of the church, in response to my request, sent me minutes of the early meetings which outlined the goals and the inauguration of the program.

There is so much in the plan itself and the carefulness with which its execution is begun, that, despite the fears that it may be heavy reading, I am outlining it. Every good executive knows that you must watch your step-by-step process. Details have a faculty of getting away from one. The committee, in this instance, does not intend that this shall happen.

First of all, there is the suggested program itself. Here they are reproduced, together with tentative plans for putting them into effect.

1. 90% attendance in the church services  
One gets the impression that about 30% of the membership carry the program. A church with a 90% attendance will certainly be one of the greatest powers in the nation, and in church life.
2. Family Altar in every home—Morning Watch for every boy and girl. The common people heard Jesus gladly, because they were reared in homes where there were religious instruction and worship. They would not have heard even him gladly, if they had been reared on the comic supplement and magazine fiction. Babson has shown us that every man and woman who has achieved any outstanding work in America came from a home where there was a family altar. We require the establishment of the Family Altar as a part of the marriage of any couple. These family altars are growing up in the congregation, and it should become the common and honored custom in every home.
3. Stewardship  
In money, putting God first, determining what His share is, taking it out first, contributing regularly, loyally and enthusiastically, to the church.
4. Religious Educational program from birth to death.  
Sunday School classes  
Church  
Week Day School  
Summer School  
Publicity  
Religious Literature  
Parental Education  
Catechetical Class  
Week Day Evening Bible Classes  
The whole program to be integrated and correlated.
5. Leadership Training  
Careful training in, and definite requirement of, the first 4 objectives of this program as a foundation for any leadership training. To be a teacher or to be in training for teaching or leadership, one must be a 90% church attendant, have home wor-

ship, be a steward, and have an adequate knowledge of the Bible.

On this foundation, we should build a technical training which not only gives the theory of education and the psychology of the child, but trains the individual to use skillfully the tools (lesson materials, the Bible, blackboard, map, etc.)

To do this, it will be necessary to build our own leadership training program, develop materials, and conduct our own classes.

6. Full time Christian service  
This should develop logically out of a leadership-training such as is outlined above.
7. Missions and Educational program, Expansion program  
Perhaps the operation of a station or field directly by our church.  
An exchange by the pastor of the church and the missionary pastors.
8. Research  
A department intelligently directed, with workers qualified to make accurate studies of local problems, both religious and social, and the development of an adequate program to meet them.
9. Social Work  
Probability of work with foreign groups, making available the facilities of First Lutheran Church, rather than starting little missions, and integrating their children through Catechetical training into the church, completing a simple and natural Americanization program.
10. Administration  
Redistricting into smaller districts with permanent captains, who relay any information from the church to the individual member, and any information about sickness or need of pastoral care, from the individual family to the church.  
The taking of an accurate attendance record at all services, so that pastors and captains can pay a friendly visit to those not attending, to interest them in the church.  
Such contacts will be constantly revealing prospects for membership, and bring new members in.  
This personal contact, and individuals telling about the program of the church, will become most effective promotion of publicity.

### Tentative Methods

1. Study other churches  
Churches employing more conservative methods—Lutheran Church in North Austin, Chicago; Dr. John Timothy Stone's Church in Chicago; Dr. Fosdick's, and Calvary Episcopal in New York.  
Churches employing more sensational methods—Dr. Stidger in Detroit; Dr. Clausen in Syracuse.  
Compiled studies of city church programs.  
"1000 City Churches"—Douglass  
"How to Study the City Church"—Douglass
2. Call into consultation some one like Dr. Charles Steidle, as counsellor on program, publicity, and promotion.
3. Launching in connection with 90th Anniversary Celebration. Part of the Anniversary folder devoted to setting forth this program.
4. Appointment of a director or secretary for each item, charged with keeping it before the congregation, and effecting organization adequate to its accomplishment.

In an effort to seek wider expression on the value of this program the plans were submitted to a number of men whose opinion the committee deemed valuable. These replies were then used in selling the whole program to the members of the church. The replies or portions of them were as follows:

Bernard Clausen, of First Baptist Church, Syracuse, N. Y., says, "It has stimulated my thinking to be in contact with such courageous and well integrated plans.

"My only criticism is this: I believe that to spread the ten objectives over ten years. . . might result in a certain postponement of effort.

"We have discovered here in Syracuse that it is a great advantage to set annual goals.

Dr. Hoover, Dept. of Practical Theology, Gettysburg Seminary, says, "The great difficulty is the organization. . . Watch and guard against mechanical and impersonal service. I have nothing to add or subtract beyond this."

Dr. Alleman, of Gettysburg Seminary, says, "Your prospectus is unique and worthy of a great cause. What an innovation in the light of a celebration. Why has it not been done before?"

William H. Leach, editor of Church Management, surveyed it point by point. He says, "It is a pleasure to find a church that is thinking in terms so far ahead, but I know that your church leads in many ways."

He suggests that there is need for "a further department of publicity which will sell this program to the church and city."

Dr. Koller, of the Board of Foreign Missions, writes, "I am delighted that we have a church that plans its work as you do."

Dr. Oscar F. Blackwelder, of Christ Lutheran Church, Baltimore, says, "The first thing that commends itself to me about the whole matter is that you are planning for ten years."

You will have noticed that there were ten projects. That means that each project must have a leader and a committee. The leader under the suggested plan is to build his own committee. He will have as a basis for his work all of the existing church organizations and is to work through them and with them to accomplish his purpose. Many of these organizations, as they function at present, only touch a few of these ten lines of activity. A chart was prepared by one of the members of church, Mr. J. H. Howell, which shows in a very graphic way the present attitude of the organizations toward these goals. I am having it reproduced herewith. Each star represents a present activity. Take the Lutheran Men, for example. As they are organized at present they are interested in but four of these ten goals. They are Religious Education, Leadership-Training, Social Work and Administration and Personnel.

This chart, together with a copy of the minutes of the general committee, went to each chairman. This committee also set aside the months of year so that each chairman has one month of each year for his special project.

The assignments were made as follows:

September—Stewardship  
October—Attendance  
November—Religious Education  
December—Social Work  
January—Missions  
February—Research

**SURVEY OF PRESENT ACTIVITIES OF VARIOUS ORGANIZATIONS OF THE  
CHURCH WITH RESPECT TO THE TEN-YEAR PROGRAM**

	Attendance	Family Altar	Stewardship	Religious Education	Leadership Training	Full Time Christian Service	Missions	Research	Social Work	Administration and Personnel
Lutheran Men				*	*				*	***
Service Club					*				***	***
Ladies' Aid					*				***	***
Women's Missionary Society					*		***			***
McCauley Missionary Society				*	*		***		***	***
Young People's Society				*	*					*
Sunday School			*	***	***				*	

Each star represents a present activity.  
May 8, 1929.

March—Family Altar

April—Administration

May—Leadership Training

June—Full Time Christian Service

To each project leader there came from the general committee suggested activities for him to consider. These were based upon present church organizations with the main emphasis upon the month assigned to its task. They, in turn, were to study these suggestions and report back plans for the first year's activities.

Space will not permit the publication of the suggestions for the ten groups. But the suggestions may for the group which is promoting the family together with the plans of that group which were reported back be interesting.

**The General Committee's Suggestion**

1. Speaker on program at March meeting of each organization in the church
2. Furnish Bible or Testaments
3. Give opportunity to members to adopt Family Altar
4. Present literature, display at meetings and perhaps in Church Vestibule
5. Framed pictures in Sunday School suggesting Family Altar
6. Display literature
7. Essay or poster contest.

**The Plans for the First Year as Reported Back by this Group**

1. Learning family altars
  - a. How many
  - b. What families
2. Seek cooperation of S. S. Classes
3. Have speakers at March meetings
4. Literature
5. Books, Posters in S. S. and church vestibules
6. Family Altar day March 3rd, opportunity to adopt
7. Supply Bibles or Testaments where needed
8. Furnish pictures on Family altar to S. S. rooms
9. Essay or poster contest
10. Cooperate with Council of Churches on reading New Testament in September—Easter 1929-1930.

It seems to this writer that points 1 and 10 which are introduced by this committee are most valuable. The committee has already made an added contribution to the suggestions of the general committee.

To inform the congregation of these plans and to give every member a chance to make suggestions, group meetings have been planned. There are a hundred districts in the parish. Meetings are planned to reach each group, and through the group, the individual. The plans for these meetings as announced in the church paper are as follows.

**The District Meetings**

One of the things called for by the Ten Year Program adopted by the congregation is the holding of district meetings throughout our parish. Beginning with Monday these meetings will be held on week night evenings during September and October. For the sake of brevity and clarity we are presenting the aims and details of these meetings in tabulated or outline form.

**Purpose**

1. To acquaint people with the plans of the church, particularly the Ten Year Program
2. To answer questions and get suggestions
3. To get acquainted with each other.

**The Nature of the Meeting**

1. It will be led by one of the pastors
2. It will be informal, inviting questions, discussions, and suggestions
3. The information will be presented in an interesting and graphic manner.

**Details of Meetings**

1. Each meeting embraces 3 districts or about 20 families in the neighborhood
2. Meeting is held in a home in the neighborhood, centrally located for the group
3. Invitations are sent out by district leader, one week before the meeting
4. District leader seeks to have those in his or her district present
5. Meetings begin at 7:30
6. Hosts and hostesses requested to refrain from serving any refreshments
7. Announcements will be made in This Week each week, of time and place of each district meeting.

Ten years is a long time and one would hardly care to prophesy what the eventual gains will be. But, as I stated in the beginning, this is a study of details. Certainly Mr. Venable and his colleagues have started right. They have made a most careful start of a most pre-tentious program.

**THE VALUE OF SEX EDUCATION**

This last week, in a western town, two electric linemen were working upon some electric wires when a passing thunderstorm brought a blast of lightning which cut the wires dangling to the ground, and hurled the two men helpless in their midst. It was night, and nothing could be seen. One man stumbled to his feet, tried to find his way to safety, encountered a live wire, and was electrocuted upon the spot. The other man, with clearer head and a better control, remained motionless, flat upon his back for eight long hours, until morning came and with it light. Then he was able to see the wires dangling their loose and fatal ends on every side; he made his way out of the tangle safely; he coolly and deliberately seized these wires with his guarded hands, and restored them to their place.

The man dead upon the ground, because in darkness he blundered against a power which he could not see nor control, is the symbol of our ignorant youth who blunder in darkness with the sex energies within them. The other man may be taken as the symbol of those who are given light to see, and therewith live in security and happiness.

John Haynes Holmes in Sermon: *Sex Education: Shall Our Youth Be Allowed the Facts of Life?* Published by the Community Church.



# The Editorial Page

## *Things Are Looking Up*

### A Christmas Meditation

**I**N organized Christianity, things are looking up. Strange laws of social propulsion are forcing the Christian church to face vital issues. It has been dodging these issues for generations. But now it has got to decide where it stands. It is strange how churches and ministers, when they find themselves in difficulty, will try every scheme to secure aid, except pure unadulterated Christianity. But things are looking up. The issue can't be evaded much longer.

The church has got to decide what it is going to do with the Sermon on the Mount. One who observes closely finds this issue arising every day, to challenge Christian thought. It is not yet clear to the stupid or dense, but the spiritually minded can read signs of its coming.

Biblical criticism is driving us to the Sermon on the Mount to find a basis of Christian authority. The Bible student has seen the results of consecrated criticism, separating the wheat from the chaff. Sometimes new conclusions have pained him, and he has hesitated to go with scholarship all the way. But out of all of the study one thing has remained pretty sure. That is the Sermon on the Mount. In words or actual content, it represents the thought of Jesus Christ. Did Jesus mean these words? They are there. You can't laugh them away. They must have some meaning. The church must face these chapters as it never has before. Things are looking up.

Things are looking up regarding peace. A learned jurist has discovered and written in a dissenting opinion of the United States Supreme Court the statement that there is evidently a conflict between the Sermon on the Mount and the Constitution of the United States. We wonder why no one has discovered it before this age, for the conflict is so evident. It is an interesting instance of the growing spiritual mind.

A preacher of prophetic importance preaches a sermon on "Christianity's Supreme Rival." He finds that the rival is nationalism. Again we agree, but why has not the Christian world recognized this before? It is the irresistible spiritual forces which are forcing the world to recognize the truth of the words of Jesus. The Jews two thousand years ago appreciated that, if the words of Jesus were put into effect, they would destroy nationalism. According to Joseph Klausner the rejection of Jesus as a Prophet of Israel was just because of this. But by neglecting his words and founding a religion on suppositions, we have builded a system of nationalism, making him the corner stone.

The church must face these things. And it is going to hurt. It is going to hurt many preachers

to proclaim the actual sentiment of Jesus. It will meet with organized opposition on the part of patriotic societies, nationalistic movements and some kinds of businesses. I expect that some ministers may be invited to hunt new pastorates and others will find financial support withheld. But it is a great thing to have an issue which really challenges. The church is finding one, today.

*Things are looking up.*

## *Fixing The Parking Ticket*

**T**HE preacher got a ticket for parking in the wrong place. His lawyer friend told him that he could fix it. The preacher turned the ticket over to him. That was the last the preacher heard about it. It was taken care of "in the usual way."

I don't want to say that the preacher did wrong. Nor will I dare assert that he was right. One of the most dangerous species of municipal graft in our cities is this ticket-fixing business. One man in our town boasts of having more than a dozen tickets fixed in this way. Perhaps because every one is doing it, the minister is justified in getting his exemption. Perhaps the police regulations are unconstitutional, and he intends to stand on his constitutional rights. I say nothing regarding this point of view.

But I do know that a minister curbs his prophetic ministry by seeking to profit by any kind of law evasion. He may be an enthusiastic supporter of the eighteenth amendment. How can he assert his views when he himself is profiting financially by evading another local ordinance? He may proclaim against municipal graft. How much would his utterances be worth, if some public official would expose to the public gaze his fixed ticket?

To our mind, the minister is to be commended who refuses to sanction this petty graft. If he feels the ordinance is unconstitutional, he can stand on his rights and demand a trial—and probably be defeated. Or he can pay his two or three dollars, and forget the incident. The feeling of moral security purchased at the price of the small fine is worth many times the amount.

If any minister wants to find a live subject for his Sunday evening services I would suggest that he take as a theme, "Ticket-Fixing." He would have an audience which knows what he is talking about.

## *Early Settlers*

Early settlers are close to the heart of God. We mean the folks who settle their church accounts early.



# Does your church invite the *newcomer*?

**L**EST we become resigned to bare, uninviting surroundings which, on close scrutiny, call to mind the traditional poverty of the "church mouse," let us stop a moment—look at our church, as a stranger might—and decide whether it is really inviting, attractive and comfortable.

Is it restful, quiet and pleasant in its atmosphere?—Or does it seem noisy, bare, unfurnished and inhospitable?

Such a frank appraisal is quite likely to focus our attention on the floors. For old-fashioned floors—whether they are dusty, noisy and unsanitary or merely cold and hard—are a disadvantage and liability if we judge our church by modern standards.

Here is a remedy—simple and comparatively inexpensive—for undesirable floors. Handsome,

sound-deadening floors of resilient *Sealex* Linoleum or *Sealex* Treadlite (cork-composition) Tile, such as are in use today in some of our finest and most modern churches, may be laid right over your present wood or stone floors—easily, quickly and at moderate cost.

Our nation-wide organization of authorized Bonded Floors contractors makes it a simple matter to obtain high-grade resilient floors, laid with scientific accuracy.

*Sealex* Linoleum and *Sealex* Tile floors are manufactured by the exclusive *Sealex Process*, which makes them sanitary, stain-proof and easy to clean. They are famously durable and when installed by authorized contractors for Bonded Floors, they are backed by our Guaranty Bond!

Call upon us for any service you may require in connection with resilient floors.

**BONDED FLOORS**  
Resilient Floors Backed  by a Guaranty Bond



## As the World Goes By— Look Here for Your Church Losses

"Eighty per cent of the cost of our accounting department is made necessary by twenty per cent of the accounts," a business executive told me. I imagine that with variations for the line and locality, that this is a statement usually true in business. Eighty per cent of the accounts never worry any one. It is the remaining twenty per cent which must be watched and coaxed to turn business from a financial failure to a success.

Churches will find their membership losses are from about twenty per cent of the enrollment. If this unstable twenty per cent were carefully watched and guarded the losses could be kept to a minimum. In the average church the minister and his helpers give their attention to the eighty per cent of regulars, and take the losses from the other twenty per cent as a natural course. The leaders of the church ought to devote themselves to the twenty per cent where the losses occur. Spend less time with the saints and help those who are wabbling in the faith.

## If Christ Should Come To Your City

The story is told of a minister who decided to preach on the subject, "If Christ Should Come to Blankville." A lawyer in the city was not there, but sent the minister a letter. In an abbreviated form it was this:

My dear Dr. Blank:

I have your announcement of the sermon on what Christ would do if he came to Blankville. The question must be a purely academic one, for Jesus Christ could never get into these United States of ours for the following three reasons:

1. He is a Semitic.
2. He is a pacifist.
3. He never has enough cash.

Perhaps you can still figure out some way he could get here. I can't.

Very truly Yours,

## What the Puritan Thought of Christmas

With all of our churches lighted for Christmas celebration, it may be well to hark back to the days of the Puritan, to see what he thought of the day. Hezekiah Woodward issued a tract in 1566, in which he pays the following tribute to Christmas as it was celebrated:

"The old heathen's feasting day in honor to Saturn, their idol God, the Papist's Massing Day, the profane man's ranting day, the superstitious man's Idol day, the multitude's idle day, Satan's working day, the true Christian's fasting day. . . . We are persuaded that no one thing hindereth the Gospel work all the year round more than doth the observation of that idol day once a year, having so many days of cursed observation with it."

Few of us could comply with this Puritan conception for observing Christmas. Yet we all appreciate that our modern observance of the day is more pagan than Christian.

## A Triple Gift

By R. V. Gilbert

TEXT: "And opening their treasures they offered unto him gifts, gold and frankincense and myrrh." (Matthew 2: 11.)

**M**ATTHEW and Luke are the two Gospel writers that give us the interesting and intimate details of that first Christmas morning in far-away Bethlehem long, long ago. Of these two, it is Matthew that tells us the story of the Wise-men from the East that saw and followed the Star that led them to the presence of the Infant Christ, and that gave him gifts of "gold, frankincense, and myrrh."

### Giving the Genius of Christmas

These ancient Wise-men were true to the finest traditions of Christmas: "they offered unto Him gifts." Notice that their giving was actuated by two motives, viz.: First, it was a recognition of royalty. In Oriental times no one approached a king without a gift. To be delinquent in this constituted a serious breach of etiquette. It was a tribute royalty expected. Second, the gifts of these sages was an act of worship. They not only stood in the presence of a King, they stood before a Divine King. And any worship of God that does not include sacrificial giving is an imperfect worship. The Psalmist glimpsed the truth of this when he said, "Bring an offering and come into his courts" (Ps. 96: 8).

The Christmas season is a good time in which to refresh our minds in these matters. If we are candid, we must admit that we have lost sight of the ideals of that first Christmas Day. Too often we have made of this hallowed season an orgy of lavish expenditure; of wholesale giving and getting. Too much have we worshipped the happy St. Nicholas; too little have we bowed in adoration before the Infant King.

Yes, we have made Christmas a season of giving—with the definite expectation of getting in return! Jesus has some pungent remarks along this line. "And if ye do good to them that do good to you, what thank have ye? And if ye lend (i. e., give) to them of whom ye hope to receive, what thank have ye? Even sinners lend to sinners, to receive again as much" (Luke 6: 33, 34). Herein lies the whole pitiful paganism of so much of our modern commercialized Christmas. And it is by comparison that these Wise-men shine. They gave to the Christ-Child expecting no return; they gave because of love and loyalty and devotion.

### The Gift of Substance

The first gift was a gift of substance: "and they offered unto him . . . gold." It was a necessary gift. Jesus' parents were humble artisans entrusted with the safety and rearing of a divine Child. Herod would soon make his evil power felt and a flight into Egypt would be imperative. This would entail expense; and the gold was imperative.

Here, then, we have illustrated the

necessity for giving in the Lord's work today. How often this has become a stumbling block; a basis for critics to carp at! Yet the matter is entirely in line with God's method of working. He could, to be sure, have worked a miracle: he could have produced money in unlimited amount for the safety and comfort of His only begotten. But God does not do things that way; He prefers to work in harmony with natural laws.

And God needs money today for His great work; and that money must come from those who worship Him in Spirit and in truth. The trouble with us is that we fail to understand the true function of worship. Dr. Snowden reminds us that worship is "worth-ship," i. e., something we receive of value. It is even so. Yet the churches are crowded with multitudes of people who are perfectly willing to get all they can out of worship and are quite unwilling to give anything in return. The world has an ugly term for the person who is always willing to receive business and social favors and never willing to repay them. Shall we apply it to so-called Christians?

The far-flung work of the Church of Jesus Christ depends absolutely upon the gifts of gold of its members. The greatness and importance and necessity of that work is freely admitted by the most worldly man. Yet it is hampered, and sadly hampered, by a woeful insufficiency of funds. In olden days the prophets besought the people to bring tithes into the store-house that the work might go on (Mal. 3: 10). And not only tithes, but the "whole tithe." Not only a gift, but a sufficient gift!

We always "render unto Cæsar the things that are Cæsar's," largely because we have to. Cæsar has a way of collecting his tribute money that gets results. Are we going to be delinquent in "rendering unto God the things that are God's"? Are we going to be slow in giving to God the gift of substance in the face of the admitted fact that the Church and the Gospel it proclaims are today the one thing that will save us from world chaos?

### The Gift of Service

But valuable and necessary as is the gift of substance, the gift of service is even more so. The Wise-men recognized this, for they presented also an offering of "frankincense." From time immemorial men have burned upon the altar of their gods an offering of incense as a symbol of devotion and willingness to serve. It must have been with this in mind that Buddha said, "Sweeter than the scent of the sandalwood is the perfume of noble deeds." The Christ-child needed gold, but he needed also the offering of willing service. There is something hard and cold about gold when it is given alone. The poet Lowell, with a poet's insight, shows this in his poem, "Sir Launfal." The knight about to set forth upon his quest, tosses the beggar a handful of coins,—and nothing else! It was only

in after years that the knight, matured in the toils of his quest, learned that a crust of bread divided with a beggar is more potent.

The Church has many members who are willing to give gold and nothing else. They seem to feel that when they have written a cheque they have done their full duty. Alas and alack! What would the Church amount to if people gave nothing but money? The Red Cross, the Y. M. C. A., or any organization? Ask any pastor! Like a string of pearls he counts over the names of his members who are always willing to serve, who are willing to bear the heat and burden of the work "for His name's sake." It is the thought of such that sustains him and spurs him onward. These people are the "jewels" of the New Kingdom. At the death of a certain philanthropist, it was said, "He gave thousands to the cause of philanthropy but he gave his time and attention which was worth many thousands more." This is the substance of it all.

Can you, O fellow Christian, sit quietly in your pew, when you know that your Sabbath School and your Church need teachers, officers, and workers? and that the vital work of the parish will be handicapped unless you offer also your gift of service? Or will you be like the young man, Isaiah, who went up to the Temple once upon a time with his usual offering; and who then and there received a vision of the need of the gift of service; and who exclaimed, "Here am I, send me!" (Isa. 6: 8.)

#### The Gift of Self

Finally, these Wise-men, having given substance and service, gave also self,—greatest of all. They offered to the infant Messiah the fragrant myrrh, symbolical of entire devotion. It reminds us of Paul's eulogy of the Churches in Macedonia: speaking of their extremely liberal financial gifts, he says, "And this, not as we had hoped, but first they gave their own selves to the Lord" (2 Cor. 8: 5).

Now the gift of self is greatest of all because it is fundamental. Unless the Wise-men had been prepared to offer to Jesus their whole-hearted allegiance, they would never have given the gold and the frankincense. The Christians at Philippi would never have astonished Paul by their financial liberality unless they had first given themselves entirely to God. The writer of the Book of Proverbs, with his usual keen insight, phrases the immemorial appeal of God to man thus: "My son, give me thy heart" (Prov. 23: 26). The gifts of substance and service are an inevitable aftermath of the gift of self.

As we, during this Christmas season, stand at the cradle of the new-born Christ, may it be a time of profound heart-searching. Let us dare to look into our hearts and make an honest examination. What did we really give Christ when we lisped our confessional vows and were received into the Church? What did it all amount to?—willingness to give a few dollars to the Kingdom; to attend worship when we had no other place we cared to go; to do a few slight tasks about the church, if not asked too often, and if it did not interfere with our business or pleasure! Is this all our Christianity means to us? Then may God have mercy upon us!

Hear now the words of our Lord: "If any man would come after me, let him

## FACT No. 11

### Comparison Always Wins for the Short-term Campaign!

The Rector and Vestrymen of an Episcopal Church in the East asked our representative to meet with them and present the virtues and merits of the "short-term" campaign. They frankly told us they had met other representatives of different "platform" types of Church Financial Campaigns and were seeking expert financial campaign direction best suitable to the sacredness and beauty of the Episcopal Service regardless of cost. Within ten minutes after our representative was through the vestry voted unanimously for the "short term" campaign. When asked what prompted such favorable and quick decision, the reply—

- (1st) "Your representative is 'on the ground' constantly for three weeks inaugurating every move—watching every step."
- (2nd) "Your representative does not solicit from the pulpit platform. Nothing so mars the beauty of an Episcopal service nor grates upon the finer sensibilities of our people than to use a religious service for this."
- (3rd) "Your representative takes our Church into 500 or more homes in the community, thus making valuable contacts."
- (4th) "Your representative will personally solicit with a Vestryman, wealthy Episcopalians of other Churches in our city."
- (5th) "Your representative will leave us a superb and trained organization of over one hundred people for any effort in future years."
- (6th) "Your service costs more but is worth it; we never 'pinch a dollar to save a penny'."
- (7th) "Bishops Herman Page and S. Arthur Huston recommended you."
- (8th) "Your representative assured us that every dollar of members' gifts would go toward the debt, that subscriptions of outsiders would aggregate more than all expenses."

#### THE SHORT-TERM CAMPAIGN PAYS FOR ITSELF

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deny himself, and take up his cross, and follow me" (Matt. 16: 24). That is the meaning of discipleship in the very words of Jesus. It cannot be explained away. It has stood through the ages as a challenge to the highest and best in humanity. The Wise-men denied themselves: not only did they give valuable treasure, but they spent many weary months traveling in toil and danger to come to Jesus. Theirs was a "giving," not a "getting." Christmas; it was a perfect celebration.

#### An American View of the Reparations and the Debt Problem

After spending several weeks in Great Britain and having extensive opportunities for sounding English sentiment upon the question of reparation and war debts, Kirby Page writes that the issues involved in the war settlement seem to him to constitute the most acute threat to the peace of the world in years to come. He feels that even the pact for the renunciation of war and agreements for reduction of armament can probably not maintain permanent peace unless a better understanding concerning the economic problem is secured. He discusses the situation in the following terms:

"I am overwhelmed with the conviction that here is the acid test for the peace forces of the world. No number of disarmament agreements, no pact renouncing war as an instrument of national policy, no League of Nations—nothing, absolutely nothing, can dam up and hold back the terrifying accumulation of resentment, bitterness and hatred being created daily by the passionate sense of injustice of the present reparations and debt settlements—that is, nothing except a drastic change of policy on the part of the United States. Two elements in the present program of our Government make any permanent solution of reparations and debts ut-

terly impossible: the simultaneous effort to collect war debts and to raise tariffs. Either one would be serious for Europe, but together they are deadly beyond description. However strong may be our case for the one or the other, their retention will surely and certainly wreck the peace of the world during the next three or four decades if they are retained. Only a fatal blindness and a deadly paralysis will prevent the peace forces of the United States from seeing the nature of the present crisis and keep them from putting forth strenuous and continuous efforts to change public opinion on debts and tariffs.

"As important as is an agreement with Britain concerning naval disarmament, as significant as is the Briand-Kellogg treaty, as helpful as would be our adherence to the World Court—all these combined will not suffice to prevent ultimate hostilities unless workers for peace succeed in changing the present economic policies of the United States. To neglect these mighty financial and commercial problems is to insure defeat in the crusade to abolish war and establish enduring friendship among the nations."

"Some people spend so much time and energy in condemning evil that they have no time or energy left for the business of overcoming it with good."—*The Congregationalist*.

"Ecclesiasticism changed Kingdom to Church and narrowed that all-inclusive term to an institution and an organization."—*Rev. Henry Kendall Booth in Congregational National Council Sermon*.

"To be different is to be disagreeable. To be better or worse; to be wiser or less wise; to be nobler or less noble, may be excusable—but to be different never is."—*Rabbi Stephen S. Wise*.



# ASK DR. BEAVEN

**Question—**Can you give me suggestions as to methods of getting in touch with new people? There have been few additions to this church for several years, and I am anxious to increase the membership.

**Answer—**You are wise in your purpose. It is as essential for the spiritual well-being of your present membership as it is for the church at large, and the people you win, to have new people coming in to the church. You have two elements in your problem. First, to get your own people interested in those outside the church; and second, to get outsiders interested in your church and the things for which it stands. Given these two, the results will usually follow.

In developing the first, I should get a definite time set apart for an evangelistic campaign, either in the fall, or prior to Easter. I should decide on the type of campaign wanted. It might be either mass evangelism, or the personal visitation type—I prefer the latter, although either is usable. If you use the former, your evangelist will largely decide the method. If the latter, you largely decide, unless you have an outside leader.

If you are using the latter, I should make the following suggestions: Get and read a manual on this method of evangelism—there is a fine one by Rev. Earl Kernahan, published by the Methodist Book Concern, I believe, and one by Cooper, published by the Judson Press. Don't expect to change the situation in the church, without realizing that it will require hard work.

I should preach on the need for the task being accomplished. Get your people discontented with the present situation. Get them at work collecting names of people who will form your prospect list.

One pastor, I know, preached on the topic "In your block" and pointed out our responsibility for our neighbors, and told what fine results had followed one person's visits, who determined to call on each person in her block. Cards were then issued to a selected list of people, giving each one responsibility for a certain block. That person was asked to call on every home in that block during a certain week. A card was attached for a report, and the names of all those who had no church home were to be reported to the pastor. Of course, an invitation to some special church affair was extended by leaving a carefully worded announcement. An experience meeting after this calling, developed a great interest on the part of the whole church. This is one way of starting.

Your prospect list has as its main group, the members of Sunday School who are not church members, the non-church parents of Sunday School scholars, husbands or wives in homes where but one is a member, people who come from time to time, and consider your church their church home, but who have not joined, and others like these who are naturally your first approach. These can be supplemented in many ways. Often one can get from the Chamber of Commerce a list of newcomers to town.

Often too, a request from the pulpit will bring a list of names and addresses of non-church members who might be approached. You no doubt have a good number on whom you have already been working.

Build up your prospect list as fully as you can. This should be done at least four or five weeks before the actual dates of your personal work visitation.

I should then plan a mail campaign of circularization. This might be simply a campaign of publicity, acquainting them with your church, or inviting them to special occasions. Or it could be a series of letters to get them to thinking seriously about the Christian life and church membership. We used such a series at different times at Lake Avenue Church with good results. A sample series will be found in the appendix of "Putting the Church on a Full Time Basis," my book published by Doran.

While you are preparing the prospects, be preparing your own people also. Use the prayer meetings for prayer for this objective, let your sermons help point out the need and possibility and joy of personal work. Carefully pick a group to do your visiting during the campaign—at least one visitor for every ten prospects. Get these visitors to agree to do the work, and to save the evenings of the campaign, and to prepare to do it well.

Have a committee to help on various phases of the work. Get one group to prepare the suppers each evening for the days of the campaign. The campaign should be about 10 days in length. The workers come together for supper at 6 P. M. each day. The first evening or two is given to instruction. After that, give out the cards at the supper hour, have prayer together and then have the visitors go out about 7:15 and spend the rest of the evening going two by two to the homes of the prospects.

I should train the workers to come right to grips in the most natural way with those upon whom they call. Don't let them make it merely a social call. They are there to seek decisions for the Christian life and church membership.

I think it helps to have a time set when those who decide or are considering a decision can meet the pastor to get final instruction about joining the church. Special times, too, should be set for baptism and public welcome for new members.

Such a program, thoroughly worked, by people who do their best in co-operation with the Master's help, seldom fails to win. It can be used every year, twice a year if desired. It blesses your own people, as well as those they call upon.

When new people come in, work as hard and wisely to get them adjusted into the life and work of the church, as you do to win them.

**Question—**Do you have a standard for your Sunday School teachers that will help them to realize their responsibility?

**Answer—**Yes, we do have such a standard, in the form of a covenant which we ask our teachers to sign before they begin their work as teachers. It is as follows:

## COVENANT OF TEACHERS LAKE AVENUE BAPTIST BIBLE SCHOOL

With the desire to make my work for the Master, in my capacity as teacher in Lake Avenue Bible School as helpful as possible, and also with the desire to help raise the general standards of the work done in our Bible School—

I COVENANT with the Master, and other teachers of the School to do my best this year, beginning—

1. To be regularly in my place as a teacher, unless prevented by events impossible for me to control, in which case I will notify my department Superintendent at the earliest possible moment.
2. To be punctually in place as teacher, both because of the necessity of so doing to control the class, also to cooperate thus with the Superintendent in making the department efficient.
3. To be as regular as possible in my morning church attendance, conscious of the example which it sets before the children.
4. To devote a worthy amount of time each week to preparation of the lesson and to take advantage of some of the opportunities of teacher training that are offered.

Signed—

This covenant is commented on publicly in the Rally Day service in the fall, when the work of the religious educational program is launched. We give the whole morning service over to the Rally Day program, having three groups in mind—the teachers, the pupils and the parents. You will find this fully described on pages 31 and 32 of my book "Putting the Church on a Full Time Basis." Here, let me say further that the pastor's address at Rally Day is, with us, the opportunity to outline the mutual tasks in religious education which we are to undertake during the ensuing year. The responsibility of the teachers is emphasized at length, then the duty and privileges of the pupil are outlined, then the place of cooperation which the parents should have is stressed.

In addition to the Rally Day methods of impressing the dignity and importance of the teaching task upon our faculty, the early Fall meeting of the teachers is given over to a discussion with different teachers opening the discussion on such topics as these:

1. What are the things absolutely necessary in order really to teach religion, and why?
2. What is real teaching?
3. How may one learn to know his pupils and help them religiously?
4. What should guide one in the preparation of a lesson?
5. What is our relation to the rest of the School? How may we keep in touch with what the rest are doing?
6. What attitude should we attempt to build up in the child toward the Bible and toward the church?
7. What should be the attitude of a teacher toward the church service?
8. What methods have we of measuring the success of our teaching?

The different questions are presented by a speaker and the matter is openly discussed.

# Billiards and Bowling are Church Assets

## Something for Every Minister to Think About



Rev. R. C. Helfenstein, M. A., B. D., D. D., recommended the installation of Bowling Alleys.

The committee, acting upon the advice of its pastor, installed two Brunswick-Balke-Collender Bowling Alleys.

Four years later, in response to this question: "After having seen the social, physical and moral benefits from your alleys during four years of experience, would you install bowling alleys if you were building again?"

Rev. Helfenstein writes, "My answer is, most emphatically—YES!"

\* \* \* \*

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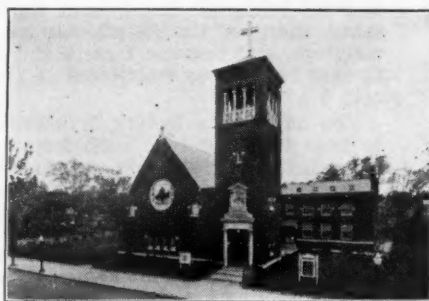
place for your congregation every day in the week.

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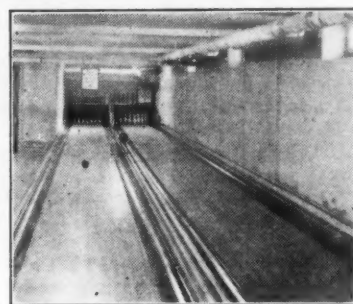
basement space has been ample to carry the entire church overhead.

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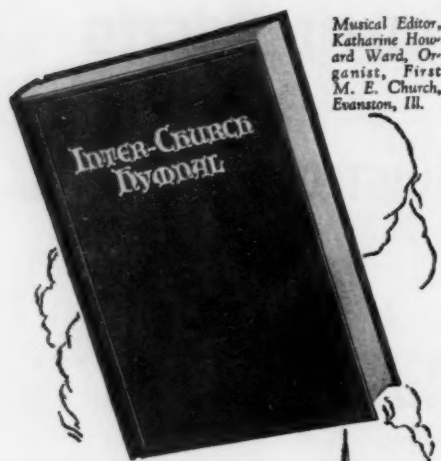
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## Why I Don't Go To Church

By the Man Next Door

This manuscript came to us unsolicited. Its apparent sincerity impressed us. Correspondence with the author convinced us that we should give it publication. If it does not do one other thing it does this—it reveals to us a man who is hungry for God.

I GO to Church to get religion, but every time I fail to discover it, I am disappointed, and feel it has been a waste of my time.

My life is very crowded; dozens of subjects, interests, hobbies, clamor for my brief attention, to half of which I cannot devote the time I would.

There is the garden; the car; that long postponed letter I should write; that latest novel; that clever article in the Saturday's paper which I never finished.

But in spite of these, the Sunday morning Church bell always finds its echo of restless longing in my hungry heart. What for? I truly believe it's for God. For I am religious, in spite of what you say. But I want the real thing, shorn of its pretensions, its camouflage, and because I can't get it in Church I stay away embittered and critical.

You offer me a lecture, I don't want to hear it, I can read such lectures in the papers and hear them over the radio. You spout Philosophy at me, you make me sick! I have a book in my library better informed than anything you can tell me on that subject. You try to entertain me with a maximum of music and a minimum of the Gospel. You fill me with despair! I don't want entertaining, I get that at the talkies and again over the radio. But I do want genuine religion. If only you knew my hunger for the bread of life, you wouldn't offer me these stones of the desert, which I myself can pick up anywhere.

You see when a man is involved in business all the week, at the end of it he becomes somewhat of a materialistic maniac dulled to every fine emotion, and yet marvelously unstrained, comes that still small voice for a clean heart and a right spirit.

The last time I went to Church—it was about six months ago—I want to forget that sermon; it was not a sermon, it was a lecture on astronomy. I grant you it was good as far as it went, but I am too concerned with the problems of this planet to wish to know anything about other worlds. Yet there was one thing in that service that I came away with, and it was the words of that beautiful hymn of yours:

Immortal love, for ever full,  
For ever flowing free,  
For ever shared, for ever whole,  
A never ebbing sea!

That's the thing I want. I want to hear about that love; preached with fervor—with a kindling emotion so that the words choke in their intense utterance.

Give me God. Make me feel his very presence in the sanctuary and I'm with you every time.

But, if you keep failing me, I shall just continue to stay away in the hope of finding him elsewhere, and who knows? I might. To my mind you seem to have a mania for being modern, and to be possessed of a dread for being old-fashioned. Yet, don't forget that it was the old-fashioned preaching that made your Church what it is. We don't hear so much about hell as we used to, it has gone out of fashion, I suppose. Though few of us still believe in an eternal hell of fire and brimstone, I, for one, believe in a dreadful hell because I've been there—on the burning hills of Gallipoli and the scorching plains of France.

Moreover, I believe in a personal devil because I've seen his works, and I believe he is very much alive today. These things are not so old-fashioned as you seem to imagine.

But if, while comparing the old-fashioned preaching with the new, there is one quality I miss, it is the note of urgency. It was that urge of pressing entreaty—and no other could have done it—that compelled me, as a boy, to leave my pew and walk into the inquiry room. It changed my whole adolescent outlook on life.

I presume you will criticize my youthful conversion on the grounds that I am not now a church-member, and you will tell me that thereby I forfeit my right to heaven.

If I read my Bible correctly, St. John saw twelve gates in the walls of the new Jerusalem. You surely don't mean to tell me that you hold a monopoly of all twelve!

As preachers of salvation, why are you not more in earnest?

If the doctrines of repentance and the teachings of Christ's salvation are still the vital issues of your creed, why do you treat them with such levity? Why are you so little in earnest? Your attitude toward these things makes me think that you rather doubt their reality and their acceptance.

If it is true that the Gospel of salvation can still save the soul, why don't you take off your coats and roll up your sleeves, and show the world that you mean business?

Why not try to emulate your Master, the greatest preacher of all time, whose words burned the hearts of men as he talked with them by the way.

Give me the gospel, not educational treatises which cater for the mind, I am fed up with such. I want something that supplies the needs of the heart.

And please remember, on a fine Sunday morning (or any other Sunday morning) that when I come to Church, I have no time for lectures, philosophical discourses or musical entertainments. I want the unadulterated gospel.

### A NEW CHURCH BAROMETER

"Pastor, I have discovered a new kind of barometer for gauging the congregation's response to the sermon and service," said the church custodian to his preacher one Sunday afternoon as the latter settled down rather heavily into his office chair.

"Well," said the preacher, "tell me what it is. I admit to you that I felt rather discouraged at the lack of response in the service this morning."

"What makes you think that?"

"Well, usually there are such indications given you by the people that you cannot help feeling that your work has been appreciated," admitted the preacher.

The custodian took a step nearer and said, "You will be glad to hear about this barometer. It is this: I can tell by the condition in which the auditorium has been left by a congregation whether or not the sermon 'got across.' Here are the signs of my barometer: If the seats in our auditorium (opera chairs) are turned up by the people as they leave, that shows that they arose with very little on their minds. Indication No. 2: If the bulletins are torn into little bits and scattered on the floor, as I sometimes find them, in surprising quantities, that shows also that the audience has been somewhat inattentive.

"But, on the other hand, if people get out of their seats and leave them turned down, I know at once that they have gone out thoughtfully, with their minds still pondering over the morning's message, and if, as I did this morning, I find a number of the bulletins twisted into rope-like strands, or folded into intricate patterns, unfolded and folded again, or if the congregation goes out quietly and without its usual 'cordial' expression of its appreciation, then I know, preacher, that the service had actually achieved its intended effect. And now, to use a good old Methodist expression, preacher, put that into your pipe and smoke it."

Said the preacher, "I feel a little better."

### Adult Classes Produce

Here is another slant upon the proposition that it pays the church to maintain organized classes for young people, especially with reference to the social and recreational activities.

The Euclid Avenue Baptist Church, Cleveland, Ohio, maintained for ten years intact organizations of young men and women in Baracca and Philathea classes. The honored leader of one of these classes, Deacon W. J. Hagerty, kept records which show that in those ten years, from these two classes, there were 270 persons baptized and brought into membership with the church, and that there were 85 couples married, evidently as a result of having been brought into social contact by these classes.

A check of the church records today reveals, to the gratification of the church, that a large percentage of these members settled down in the vicinity of the church, and today are dependable supporters of the church which helped them found their homes.

IMPORTANT NOTE: The offer below is perhaps one of the most liberal made in a long time. The fact that it places at your disposal an unlimited number of the best books on religious thought and activity for as little as \$5.50 a year should have a very strong appeal to those interested in this particular work.

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age paid. \$5.50 is membership dues for a year in the MAIL BOX LIBRARY. This cost covers everything except the return postage on your books. It gives you the privilege of reading as many books as you can find time to read. There's no limit on the number of books you may read or the time limit for reading. Ministers in every section of the country are availing themselves of this unusual offer of membership.

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## Mary, the Mother of Jesus

(Continued from page 205)

ness?" (Luke 2: 49) "His mother kept all these sayings in her heart."

She must have meditated long over his spiritual insight and youthful yearning for communion with God.

The public utterances of Jesus seem to be colored by the conversations he had with his wise mother in the home. The frequent allusions to the life of woman illustrate what he saw while watching Mary in the home. He pictures two women grinding at the hand mill, preparing the grain for food. This was followed by the heating of the oven with grass from the field. Meanwhile the leaven was working in the meal where the woman had hidden it.

In that Nazareth home of poverty, Jesus must have seen his mother light a candle and sweep the floor, searching for the lost coin. From her he learned the folly of placing a patch of new cloth on an old garment.

Jesus must have learned the profound respect which characterized his attitude toward womankind from his mother. He respected all women, because of what he saw in Mary, his mother.

That peasant mother's soul held intimate communion with the Infinite Spirit. Many psalms were written on her memory. Jesus must have learned in some measure from her to spiritualize the Old Testament. He heard many simple prayers from her lips.

Watch this holy woman with the sacred mystery of her son, as she bows over her babe in Bethlehem's manger with face aglow, the halo of a mother's joy. See her reverent attitude in the Temple, listening to the ominous and prophetic words of Simeon and Anna. Listen as she tells the servants at the wedding in Cana, "Whatsoever he saith unto you do it."

Finally, we catch a glimpse of her courage, the day of the terrible tragedy. "There stood by the cross of Jesus his mother." She experienced anguish as deep as any mother ever knew. Yet, she had a sublime faith in the cause for which her son gave his life. She waited in prayer with others for the coming of the Spirit. (Acts 1: 14.)

The Church may well make Mary its ideal of Christian motherhood, this "Blessed \* \* \* among women."

With devotion's visage,  
And pious action, we do sugar o'er  
The devil himself.

—Shakespeare.

The end of man is an action, and not  
a thought, though it were the noblest.

—Carlyle.

Our actions are our own; their consequences belong to Heaven.—Francis.

## 93

## I Got a Key

### VERSE

Ga - bel, get your sil - ver trum - pet, And get down by the Sea, And  
don't you sound that trum - pet, 'Till you get word from me.

### CHORUS

I got a key, key to the Kingdom, And the world can't do me no harm;  
I got a key, key to the Kingdom, And the world can't do me no harm.

The Gospel train is coming,  
She coming round the curve; [God,  
The front wheel running by the Grace of  
And the hind wheel running by love.

They talk about my Saviour,  
An innocent Man was he,

And I ain't nothing but a pilgrim,  
God knows you'll talk about me.

They took old Paul and Silent,  
And bound them in jail,  
And Paul said to Silent,  
Our God have never fail.

Reprinted, with permission, from "Old Songs Hymnal," collected by Dorothy G. Bolton, with music arranged by Harry T. Burleigh. Copyright, 1929, by the Century Co. See review page 228.

### DON'T GET INTO A RUT

Whatever you do, don't get into a rut. Following the lines of least resistance is a tendency everybody has to fight against. It is so easy to let things slide, to go on as we have been going. Thus the mental grooves of slouchiness in thought and action wear deeper and deeper, until suddenly we find ourselves out of the running, back numbers—discouraged, worn out, and broken.

One reason why we tend to travel in ruts is that we like to go along with the crowd and be popular with it. We dress alike, we eat alike, we behave alike. The average person has no shield against ridicule. We do almost everything by the same pattern just because we are afraid of being conspicuous. Many a man and a woman has original ideas, but they are timid about expressing them. They know they run the risk

of being commented on, if not actually jeered at. Only a few have sufficient strength of character to be themselves and let the world go hang, and it is those few who become the leaders of thought, and push civilization along.

This does not mean that radicalism, Bolshevism, and the many other long-haired isms and cults are, therefore, desirable. To be a follower of such movements is as bad as being a dyed-in-the-wool conservative. It is conformity again, in another guise. It isn't a question of clinging like a barnacle either to the old or to the new. The imperative thing is to think independently as your nature guides you. If reason dictates adherence to a creed, whether it be revolutionary or date back to the Babylonians—embrace it and put the full force of yourself back of it.

Louis E. Bisch in *The Conquest of Self*; Doubleday, Doran & Company.

In the beginning, God.....  
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# BOOK BROADCASTINGS



## *What the Writers have to Offer*

### **Doctrinal**

**Science and The Unseen World**, by Arthur Stanley Eddington. The Macmillan Company. 91 pp. Price \$1.25.

"Close your Freud and open your Eddington," says Dean Sperry. He says this not to disparage Freud, but because for religion his truth will prove in the end to be a sterile half-truth unless it is corrected by a mind turned in the other direction."

How fortunate it is for one desiring to follow this advice that a new book from Arthur Stanley Eddington, F. R. S., should appear at the very time Sperry's book comes from the press. Dr. Eddington is professor of Astronomy at the University of Cambridge.

In his little book on "Science and the Unseen World" he sets forth an outline of Evolution leading to the advent of man in the physical world. He finds the real significance of religion in man's mind. After quoting the Scripture passage setting forth Elijah's experience with wind, earthquake, fire and the still small voice, Dr. Eddington says, "Wind, earthquake, fire, meteorology, seismology, physics—pass in review, as we have been reviewing the material forces of Evolution; the Lord was not in them. Afterwards, a stirring, an awakening in the organ of the brain, a voice which asks, 'What doest thou here?'"

To this question Professor Eddington addresses himself. He gives us the changing views of the scope of physical theory and the ideal of physical explanation.

He finds both a scientific and a mystical outlook involved in the "problem of experience." "Natural Law" is irrelevant to some aspects of mind and consciousness, he finds. "Unless we pay attention to significance as well as to physical entities we may miss the essential part of experience."

The heart of religious experience is the assurance of revelation of God rather than academic proof of existence.

This book, the Swarthmore Lecture of 1929, is a brilliant essay on the relations between the seen and unseen world. The lecture was delivered at Friends House, London, on the evening preceding the yearly meeting in 1929.

Every truth seeker will profit by reading this book. N. C.

**Robbing Youth of Its Religion**, by James F. Halliday. Henry Holt and Company. 253 pages. \$2.00.

Here is absolutely the best statement of the religious liberal I have ever read. The author writes largely in a biographical sense, telling of how he was robbed of his religion by home, church and college, and then, finally, how he regained it through the aid of a country preacher, who had thought things through to a positive conviction.

This is no book for one who is seeking evidence to hold youth to the good old faith. It is for one who is willing to follow the lead of progressive and aggressive thinking. There is less salve in this volume than any other I know. It drives to the end with straight, honest and vigorous views. It will make the conservative reader angry and challenge his conception of the world, but it will create an admiration for the honesty of the author.

There is no cloud to cover what the author thinks and believes. No pious phrases are allowed to conceal his convictions. Take his new Apostles' Creed for instance. I am sure this will interest readers:

I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his son, our Lord; who was born of Mary, suffered under Pontius Pilate, was crucified, dead and buried. I believe in the Holy Spirit, the Church Universal, the communion of people who honestly try to live out the spirit of Jesus, and in the life everlasting.

That is frank enough, isn't it?

W. H. L.

**Conflicts in Religious Thought**, by Georgia Harkness. Henry Holt & Company. XV+326 pages. \$2.00.

This is a simple philosophy of religion, written for the college undergraduate and the ordinary intelligent individual who has not had much training in philosophy. The philosophic point of view is that of theistic idealism and all which that implies, a monistic universe and an Almighty, absolute God. The author is also much indebted to the philosophical position known as personalism.

It is an excellent book which ought to be of great value to folk who are in the elementary stages of the process of readjusting their religious thinking. It presents all the main problems of religion and solutions for them. It might well be used as a course of study for an advanced church-school class, or as subject matter in a young people's society, or as the basis of informal talks for Sunday evening or midweek services. One feels after reading the book, that if he had it all to do over again, he would like to begin his mature religious thinking by taking Professor Harkness' introductory course in the philosophy of religion. At least when he finished, he would have a religion intellectually respectable, yet one with much of the warmth of his older faith, elements of which he would probably have lost in the process of taking the course.

H. W. H.

**The Present Crisis in Religion**, by W. E. Orchard. 282 pages. Harper & Brothers. \$2.50.

Dr. Orchard considers the present religious situation gravely serious. He finds the number of people hostile to religion or indifference to it on the increase. Chief among the causes for this situation are a naturalistic psychology and an absorbing interest on the part of people in material things that crowd out religion and lead to its evasion.

The situation is made still more grave by the failure of contemporary religion to meet the crisis which has come. Nevertheless, the author insists, men need religion as they have always needed, and even more so. Men are hungering for what religion alone can give. He is convinced that only religion can lift man up to the great heights of sacrifice, adventure and reform needed for the social, economic and international issues of our time.

The kind of religion needed, says the author, is a revival of mysticism through practice of worship and prayer. This must be a "scientifically critical mysticism—safeguarded by a sanctified common sense." Dr. Orchard pleads for a widespread recourse to prayer—prayer as intense and interior dedication.

In the last two chapters the author makes a splendid analysis of the effects of atheism, of humanism without God, and of the present condition and real possibilities of the church. At times the author leans too favorably toward Roman Catholicism to satisfy the Protestant reader. He even hints that a modified Roman Catholicism in operation in the world will provide the ultimate solution. But, on the whole, it is a great book. Every minister should read it. P. F. B.

**The Catholic-Protestant Mind**, by Conrad Henry Moehlman, Ph.D. Harper & Brothers. \$2.50.

In his effort to set out some of the outstanding differences between the Catholic and Protestant methods of thought, the Professor of History of Christianity at Colgate-Rochester Divinity School has added a worthwhile volume to this never-ending discussion.

The authority and tradition of the Roman Church made it unnecessary for man to think. He is thinking now, however, and wants to know the why of everything, even the ancient church, its decretals, and its history. The author maintains that modern mechanical developments help such investigations. "The consent of the governed" is a principle which is as much in conflict with Romanism as is Protestantism itself.

The flat world which was the center of the universe has changed, and so has the unchangeable church, contends the author. E. D. L.

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## The New Religion

A Review by Lewis H. Chrisman

DURANT DRAKE has recently published a stimulating and constructive book entitled "The New Morality." Now Professor Paul Arthur Schilpp of the department of philosophy of the College of the Pacific gives us a volume with the challenging title, "Do We Need a New Religion?"

All books belong to one or the other of two classes. First, there is that large majority of publications which represent the author's patient study of the writings of others. Secondly, we have a comparatively small group of books which come directly from life itself. Professor Schilpp's work belongs to the latter class. It bears every hall-mark of being hammered out on the anvil of experience. It indicates a decided reaction against a "creed-bound, tradition-chained, book religion" and a deeply rooted devotion to Christianity in the sense of the actual and full application of the life, spirit, attitude, and principles of Jesus.

The title of this study is not a merely attractive label selected for the purpose of winning the attention of prospective readers. On the contrary, it is the central idea about which all of the chapters are written. It is very doubtful if at any place in the book, one can read three pages without being reminded of the interrogation, "Do We Need a New Religion?" Among the chapter headings are the following: "On the Decline of Religion," "The Greater Revival," "Freedom in Religion," "Certainty in Religion," "The 'Unbelieving' Youth" and "Shall We Have the New Religion?" Naturally a discussion of such topics cuts a wide swath. In only a few of the publications of any given year do we come into contact with so many aspects of modern thought, but Professor Schilpp treats his material in such a way that it all contributes to his elucidation of the thundering, thought-provoking, unforgettable question which furnishes the title of the volume. Before we begin to read the book we find ourselves wondering if Professor Schilpp thinks that we really do need a new religion. He does not long keep us in suspense. The caption of the second chapter is that of the book. At the end of the chapter we read these words which give us a clue to the attitude of the author: "This, then, is no time to despair of the religion of Jesus. But can as much be said of the institution which so proudly bears his name and asserts itself to be his official representative?"

The chapter on "The Great Revival" contains many words of truth and illumination. In the following sentences there are some thoughts worthy of highly serious consideration: "In view of the fact that so many of our Church members have been lured or frightened into Christian confessions by an open and shameless appeal to selfishness pure and simple, we need not be surprised that church membership-rolls are filled with much dead timber. Most of these dead members never were alive. And what is most deplorable is the fact that the

blame for their lack of true Christian spirit and life does not rest nearly so much on them as upon those who thought they were doing God's work when they lured or frightened these people into the church under false colors. Christian salvation can never come to men by the use of the appeal to selfishness, since Christian salvation means precisely 'salvation from selfishness.'" The basic thought in this chapter is that the most immediate need is "that of the greater revival of the church itself."

The work fairly bristles with ideas. Under such circumstances, the reader will now and then be inclined to take issue with this or that dictum of the author. For example, some of us might feel that he is a little too optimistic about the intelligence of the rank and file of this generation and that he is somewhat too pessimistic about Christianity as it is. But the main trend of the thought of the book would be hard to confute. The work is exceptionally well-written and is constructive, stimulating and inspiring.

**Do We Need a New Religion?** By Paul Arthur Schilpp. Henry Holt and Company. 325 pages. \$2.50.

## Youth

**Adolescent Worship**, by Gerrit Verkuyl, Ph. D. Fleming H. Revell Company. 203 pp. Price \$1.25.

In this book Dr. Verkuyl gives us the results of wide experience and careful thought in the field of Christian education. He has long been greatly impressed with the importance of worship, and has given us here his best thought upon worship as it relates to the Senior or high school group.

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The book is evidently the outgrowth of courses in training classes which Dr. Verkuyl has given. This explains the rather analytic and somewhat fragmentary style which is frequent and the fact that many of the same ideas appear in different chapters.

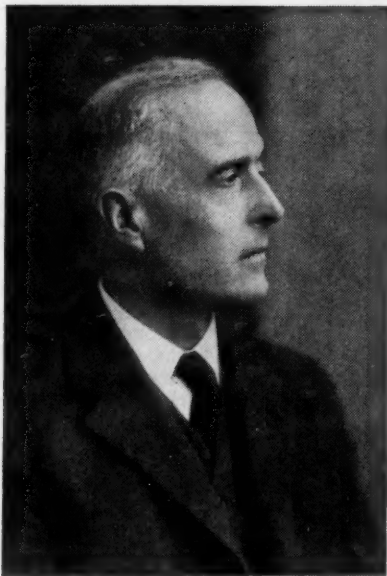
There are touches of humor and even satire here and there. For example, "Here the young people shout as they sing, 'I was sinking deep in sin.' But is that anything to shout about? Should we rather not hang our heads in shame?"

Dr. Verkuyl is a man of fine common sense and there is no leader of young people who will not find that this book is well worth reading. J. E. R.

**Church Work With Young People**, by Harry T. Stock. Pilgrim Press. 242 pages. \$2.00.

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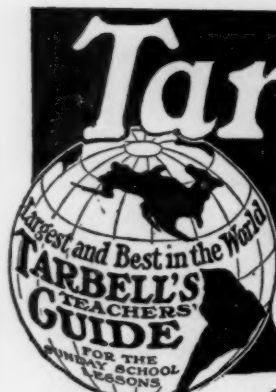
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how to conduct meetings, how to get new members and keep old ones, how to advertise the society, how to plan successful recreational activities, and how to make missions interesting. She gives sample recreational programs and some guidance in dramatization. Her last chapter, "It's Service That Measures Success," gives a final bit of inspiration for one who feels moved to use her suggestions.

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If this book is read, digested, and practiced, the young people's societies of our churches will experience a new growth in members, enthusiasm, and spirituality.

In the reviewer's opinion this is the best book on the subject. There ought to be one copy at least in every church. N. C.

### Religious Education

**More Primary Worship Programs**, by Mary Kirkpatrick Berg. Doubleday, Doran & Company, New York. 182 pp. Price \$1.75.

Four years ago, Miss Berg brought out Primary Story Worship Programs. It has found so large a place among Primary workers that she has been asked to bring out a second volume of the same sort. The church-school year for Primary children is largely a seasonal one, and Miss Berg has suitable program suggestions for every Sunday in the months from October through June.

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Here is a valuable book for pastors to suggest to their Primary workers.

J. E. R.

**75 Stories for the Worship Hour**, by Margaret White Eggleston. Doubleday, Doran & Company, Inc. 155 pages. \$1.50.

Mrs. Eggleston has given proof of her power as a writer of short, inspiring

It is church centered and pupil centered, i. e., the young people as personalities are the major interest, but they are considered as parts of a social organization, the church.

In the author's words, the book contains "principles, procedures, concrete plans which may help the local leader in building wisely and courageously a program of church work which shall have its fruitage in Christian character." Curriculum and method receive a just share of attention.

The appendix contains a constitution for a young people's society, a chapter on the duty

of officers, curriculum suggestions, and a section on co-operative activities.

Mr. Stock is Student and Young People's Secretary of the Congregational Education Society. He knows his field and makes a worthy contribution in this book. N. C.

**The Successful Young People's Society**, by Catherine Atkinson Miller. Doubleday, Doran & Company. 215 pages. \$1.75.

Here is a really adequate book on the young people's society. Miss Miller tells how to organize a society, what the officers should do,

stories for young people in several previous volumes. In this volume she gives us 75 more such stories, all of them taken from real life situations, illustrating such virtues as courage, faith, patience and self-control, and showing what Christ has done for many individuals. All who deal with young people in the Christian Church will welcome such a book. It avoids the sentimental and the commonplace. It finds its material in many lands. It shows in compelling fashion the beauty and meaning of the Christian life. From the first page to the last the stories ring with reality and truth. F. F.

**Teaching Christianity**, by E. Morris Fergusson. Fleming H. Revell Company. 168 pp. Price \$2.00.

In this new book, Dr. Fergusson emphasizes the fact that Christianity is a teaching religion and that the church is the institution for the continuous process of teaching. He believes that every member should have a share in the teaching work of the church, with the pastor as head teacher "responsible to his Lord for his own, and, indirectly, for his members' teaching."

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**History of The Hebrews**, by Frank Knight Sanders. Charles Scribner's Sons. 410 pages. \$1.75.

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N. C.

**Outfitting the Teacher of Religion**, by James H. Snowden. The Macmillan Company. 274 pages. \$2.00.

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gious Education. It is almost certain that the book will be adopted as a standard text in religious education institutes and, in the meantime, it should be made available to individual teachers who desire "self-improvement in their task of exercising a formative Christian influence over the members of their classes."

A. E. L.

**New Testament Stories Dramatized.** by Harry W. Githens. The Standard Publishing Company. 216 pages. \$1.50.

Dramatization is constantly proving more valuable as an aid to the presentation of the Bible. Young people like it, and retain many of the stories throughout life. We learn so much through the eye-gate that we should use it more frequently.

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T. B. R.

### Missionary

**Clough, Kingdom - Builder in South India,** by Herbert Waldo Hines. The Judson Press. 168 pages. \$1.25.

This is a very interesting book on the life of John Everett Clough, a pioneer of the mid-west, who became the outstanding missionary of South India. It is thrilling to read of one who was

used by the Lord to establish a thriving mission station in a difficult field, train natives for service, raise funds for a Seminary, direct relief-work in the midst of a famine, supervise the building of a railroad, and to see 60,000 people received into the Church in his ministry. Dr. Clough was a Baptist missionary in the Telugu Mission, but the story is so well related that it will be inspiring to old and young, regardless of Church affiliations. T. B. R.

**"Highways and Byways in Japan,"** by Lois Johnson Erickson. Fleming H. Revell Company. 136 pages. \$1.50.

It is difficult to be too enthusiastic over this little book. The authoress has been a missionary in Japan for some years and she writes glowingly and happily of the missionary work. In 21 chapters she gives us glimpses of the daily life of the Japanese, their children, their customs, their religious rites, their factories and railways and seaside resorts, and of how the message of Christ is working its mission of redemptive love.

The book abounds in incidents suitable for quotation in sermons on mission work, or for reading aloud before mission groups. Her chapters on "The Poetry Club of Oshima," telling of the missionary work at the government shelter for lepers on a little island in the Inland Sea, is worth the price of the whole book. We gladly commend this interpretation of the Christian appeal in Japan. F. F.

**Temple Builders,** by Arthur Gray Jones. Fleming H. Revell Company. 192 pages. \$1.50.

This book has come to the public after the death of the author. The material for publication was in the hands of the publishers at the time of his passing away.

Dr. Jones was widely known as a leader of Christian thought and activity in the Southwest. His many friends and admirers will welcome this volume as a memorial to his splendid life and work. The sermons that the book contains were preached, for the most part, by Dr. Jones while pastor of the First Presbyterian Church, San Antonio, Texas. They are sermons of comfort and strength and hope. The author's style is clear. He hews to the line of things fundamental.

The closing chapter of the book is entitled "The Morning Land." It seems fitting that his book, which came after his death, should have this climax.

P. H. Y.

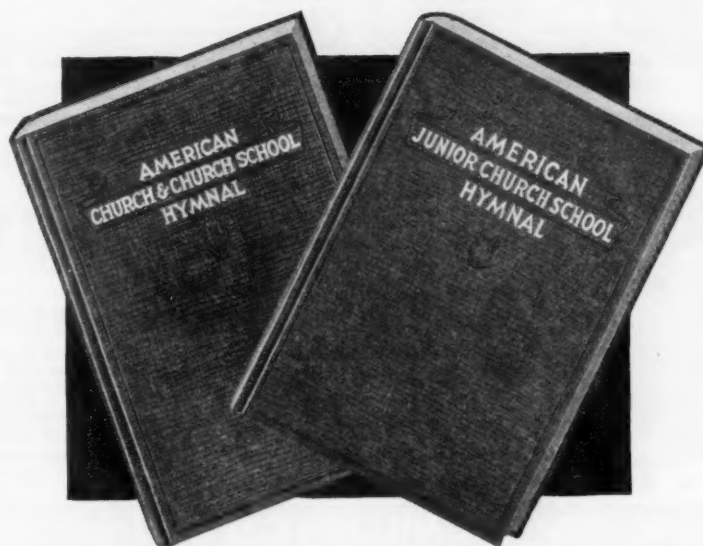
**Neighbor India,** by Agnes Rush Burr. Fleming H. Revell Company. 200 pages. \$2.00.

This is a splendid book, and well worth reading. It is an antidote to Miss Mayo's "Mother India."

The author travelled through India not only endeavoring to see the life as it actually existed in its darkest side, but to observe what was being done to ameliorate the conditions. The book shows a wide range of observation. It is a positive statement of what is being actually accomplished in India by Christianity. Concrete illustrations are given and specific schools and workers are mentioned. The results achieved are noted.

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### Jesus Christ

**Behold the Man, A Picture in Four Aspects, by Friedrich Rittelmeyer.** The Macmillan Company. 167 pages. \$1.75.

Twenty years to produce an interpretation of Jesus covering actually less than one hundred and fifty pages is the story behind this little book, first published in Germany in 1912, and now made accessible to English readers through the authorized translation of the second edition (1920) by Erich Hofacker and George B. Hatfield. Dr. Rittelmeyer prepared for his long anticipated task by studying first the opponents of Jesus, such as Nietzsche; then other founders of religions, such as Buddha; then the outstanding followers of Jesus, such as St. Francis and Tolstoy.

As might be expected from the somewhat similar experiences of other searchers along this way, Jesus does not suffer through such comparison, but emerges so commanding a personality that "words are entirely inadequate" to describe the impression which he has made upon the author. Yet this is no rushing stream of ecstatic prose, such as Berbeuse writes in his "Jesus" but a very compact, carefully worded tribute from one of the outstanding religious leaders of Germany. Also, difficult as the undertaking might seem to be, the writer has succeeded surprisingly well in carrying out his purpose to present a picture of Jesus which is proof against any loss of worth because of the results of historical investigations.

Any adequate summary of the contents of the four sections on the Life, Personality, Message, and Significance of Jesus for our Time, would exceed the reasonable limits of a review but, if the book may be characterized in a word, here is spiritual insight focused on essentials, comparable to the historical insight of Simkhovitch in "Toward the Understanding of Jesus." For all those who "suffer from weariness over an excess of discussion about Jesus" this little volume is warmly recommended as an inspiring picture, by an artist in things of the Spirit, of the personality and permanent significance of the Master.

A. E. L.

**The Master Purpose of Jesus, by John D. Rhodes.** The Judson Press. 256 pages. \$1.50.

Mr. Rhodes is a lawyer, and so far as the reviewer knows a good one. His book, however, shows more of the keen, analytical thought which is associated with law. A statement in the introduction is significant, "In the preparation of the outlines and the rough draft, care was taken to avoid all collateral reading, and even the use of preceding studies was not made until after the new study had been reduced to writing. Reliance was placed upon the Bible text alone."

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Recovery of Religion—*Bradley*  
Signs of These Times—*Sperry*

## Methodist Protestant Book Concern, Baltimore

Religion of the Spirit  
Voices of the Age—*Pound*  
Parables of Jesus—*Buttrick*  
They Knew Jesus  
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Visitation Evangelism—*Kernahan*

## Christian Century Book Service, Chicago

Notebook of a Trained Cynic—*Niebuhr*  
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Quotable Poems—*Clark and Gillespie*  
Bible Through the Centuries—*Willett*  
Man's Social Destiny—*Ellwood*  
Moffatt's Translation Holy Bible

## Methodist Book Concern

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A Discontented Optimist—*Rice*  
Pray—*Locke*  
Three Half-Moons—*Boreham*  
The Hero in Thy Soul—*Gossip*

## Religious Book Club

(October Selections)

Jesus or Christianity—*Page*  
The Bible Through the Centuries—*Willett*  
The Catholic Protestant Mind—*Moehlman*

Evangelism—*Weber*  
The Great Conjecture—*Kirkland*  
The Bridge Between the Testaments  
—*Booth*

## Pilgrim Press, Boston

A Preface to Morals—*Lippman*  
Science and the Unseen World—*Eddington*  
What is Christian Education—*Coe*  
Leaves from the Notebook of a Trained Cynic—*Niebuhr*  
What Do We Mean by God—*Valentine*  
Primitive Church—*Streeter*

## Presbyterian (U.S.A.) Book Stores

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Preaching with Authority—*Mouzon*  
Jesus or Christianity—*Page*

## Fleming H. Revell Company, New York

Splendor or God—*Morrow*  
What is Christian Education—*Coe*  
Children of the Second Birth—*Shoemaker*  
Facing Life—*Faunce*  
Man's Social Destiny—*Ellwood*  
Know Your Bible—*Wells*

## Association Press, New York

Exploring a Continent—*Ober*  
What is Christian Education—*Coe*  
Y.M.C.A. in Town and Country—*Israel*  
About Ourselves—*Overstreet*  
New Physical Education of Youth  
—*Woods and Cassidy*  
Sex Life of Youth—*Bone and Elliott*

asseverations to sustain a faith he already has, the book is quite valuable. But if one is a critically minded seeker for the real Jesus, he will find little nourishment in the book Mr. Rhodes sets before him. N. C.

## Christmas Material

**The Light of Life.** A Christmas Candle Light Service, by Louis Randall. Stockton Press. Twenty-five cents.

**Our Love Gifts,** by Ruth Hergt. Meigs Publishing Company. Fifteen cents.

Readers of this journal will appreciate the announcement of these special services for the Christmas season. *Our Love Gifts* is based on the White Gifts program, in which the children of the Sunday school give to others instead of expecting from others at Christmas time. All hymns used are familiar.

*The Light of Life* is a Candle Light service based on the experience of such services. The author has written several. Three epochs are commemorated in this program. They are, 1. The Dawn of Light; 2. The Transmission of Light; and 3. The Diffusion of Light.

**Short Pageants for the Sunday School,** by Laura S. Copenhaver. Doubleday, Doran & Company. 152 pp. Price \$1.50.

There is an increasing demand for short pageants which can be used in the Sunday school, and in this volume by Laura S. Copenhaver, sixteen ten-minute pageants are made available.

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The author is the chairman of the Literature Committee of the United Lutheran Church of America. She is the author of such internationally known pageants as "Christ in America," which has sold over 60,000 copies and has been presented in England, Japan and India.

There are few church schools which cannot find in Miss Copenhaver's book at least one or two pageants suitable for their production. J. E. R.

**The Guiding Light on the Great Highway,** by Robert R. Dearden. Winston. 318 pages. Illustrated. \$5.00.

Here is a book which absolutely gives me a thrill as I handle it. The history of the printed Bible is given graphically and dramatically. Full page illustrations of the covers and pages of many versions are shown, making a self-explanatory commentary as one reads. The book ignores all precedents in its presentation. The author seems little concerned with scholarship or point of controversy. His mission is to picture the various Bibles and their reception.

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**Old Song Hymnal**, by Dorothy G. Bolton and Harry T. Burleigh. The Century Company. \$1.50.

Here is a unique book which will interest preachers and leaders of church choirs. The hymnal offered is that of old Negro spirituals as they have been sung for several generations among the Negroes of the South. The words have been set down by Mrs. Bolton just as she heard them from the Negroes on her Georgia plantation. The melodies have been arranged by Harry T. Burleigh, well known Negro composer.

There is a spiritual wealth in this volume which the wise preacher will bring out. More and more we are appreciating the Negro contribution to music and spiritual interpretation of life. This hymnal puts in concrete form more of the spirituals than have been available to preachers heretofore.

W. H. L.

**Sunday in the Making**, by Charles Herbert Huestis. The Abingdon Press. 256 pages. \$2.00.

The sub-title indicates the scope of the book, "A Historical and Critical Study of the Sabbath Principle in Inheritance and Development." The author is a well-known Canadian minister. He treats his theme under four divisions: the Hebrew Sabbath, the Lord's Day, the Sabbath idea in modern life, and guarding the inheritance. This book is more than a mere defence of the Christian Sunday. It is a convincing statement of the necessity of the day on physiological and social, as well as religious, grounds. It includes many sane suggestions for the observance of the day. For all who have a special interest in the preservation of the Christian Sunday this book is indispensable. W. H. L.

**Do the Churches Dare?** by Chauncey J. Hawkins. The Macmillan Company. 174 pages. \$1.50.

Dr. Hawkins is a distinguished Congregational minister on the Pacific Coast, whose chief mission is to interpret the Christian faith to modern men and women in terms intellectually as well as spiritually satisfying. He is a fearless and constructive liberal and he writes clearly and convincingly with the scholar's assurance. His book consists of five essays: on the state of the churches, on God, on Christ, on redemption and on worship. The key to the richer formulation of Christian doctrine in the future, which he believes necessary for a revival of Christianity, he finds in the scientific enunciation of emergent evolution. His book is an attempt in that direction. W. H. L.

**Availing Prayer**, by Fay C. Martin. Gospel Trumpet Company. 160 pages. \$1.00.

The great need of the day is for Christian People to intercede with God in earnest prayer. The author says, "Three thousand souls were saved after one Church had spent a night in an upper room with one accord, in earnest, prevailing prayer. Three thousand Churches today can, without prayer, save no souls. Perhaps herein lies the secret of so little real definite salvation work, so few genuine soul-saving campaigns today."

This book is written in popular style, well illustrated, and should be a great blessing to Christian workers, teachers, ministers and laymen. It contains twenty chapters that deal with the nature, the power and the service through prayer. The author is pastor of a Methodist Church in Washington, D. C., and has made a real contribution to the development of the Christian life.

T. B. R.

**An Interrupted Night**, by Isabella M. Alden (Pansy). J. B. Lippincott Company. 264 pp. \$2.00.

The preface to this story is written by Grace Livingstone Hill. She is a niece of the author, Mrs. Isabella Alden, whose *nom de plume* is Pansy.

Mrs. Alden was a most capable and versatile woman. She was editor of a young people's paper called *The Pansy* and the author of many girls' books.

As a clergyman's wife she gave unreservedly of her time to the various societies and organizations. She possessed great tact and diplomacy and was greatly beloved by all the congregation. Her life was an extremely busy and useful one. Frequently she would be called away to deliver an address or conduct a conference.

Mrs. Alden is now eighty-seven years old, a bed-ridden and pain-racked invalid, and finding herself unable to complete this book asked Mrs. Hill to do so.

The story is based on actual facts. It is that of a beautiful young girl who passes through a most harrowing experience. She is compelled to fight her way through trickery and deceit before she learns the difference between true love and infatuation.

E. K. L.

**The Lost Child**, by Rahel Sanzara. Translated from the German by Winifred Katzin. Longmans. \$2.50.

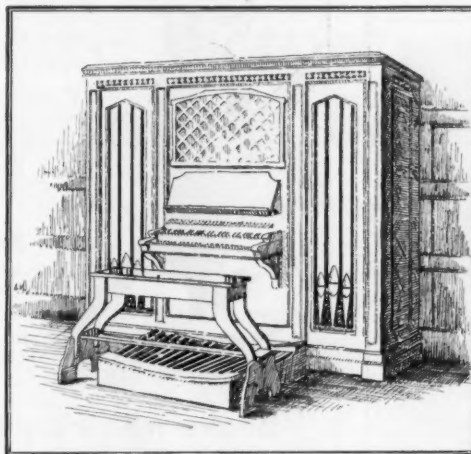
A most compelling novel. A little girl, Anna, is killed by a boy with the murderer's instinct. The results are astounding. The father, Christian, in grief, loses control of his farm, permits his wife to die, breaks with his two boys, travels the world to find the lost child. The murderer is finally brought to justice, served his sentence and upon release is again given a home by the same Christian. It is a strange loyalty to humanity which moves this man who lives for years beyond his allotted time to give the murderer of his own child a home.

This novel has atmosphere. You read it from the sheer sense of the beauty of its words. Its frankness is almost shocking at times, but its simplicity and evident honesty win you in the end.

W. H. L.

**Convent Girl**, by Helene Mullins. Harpers. \$2.50.

We have here the story of a little girl, who, with her younger sister, was placed in a Roman Catholic convent. Her mother is an actress, her father a business man. The story will be disappointing to those who are looking for scandal, but intensely interesting to all interested in education. For the revelations of this book are not those of immorality and proselyting the anti-Catholic likes to find. Rather they are concerned with the stupidity and dumbness of the sisters who have the training of little children in mind. They quarrel about the value of fresh air, the use of corsets, the affection of the children, and other senseless items. It is very



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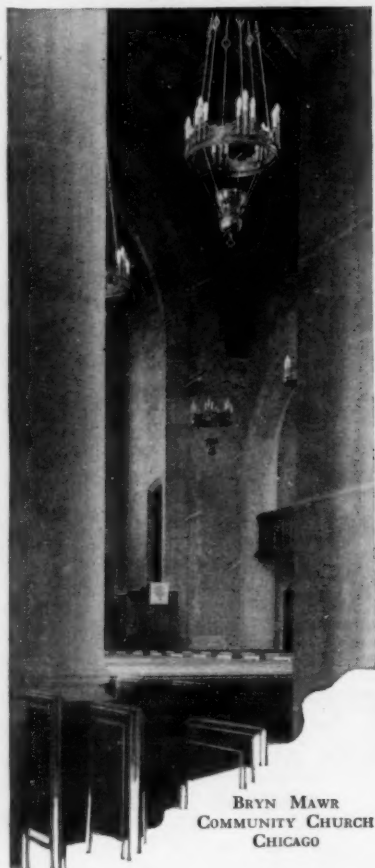
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interesting to find the sisters intensely jealous of the affections of the children, taking vengeance upon the children, themselves, when their eyes wander to new idols.  
W. H. L.

**A Man's Reach.** By Thomas Alva Stubbins. Meador Publishing Co., Boston, Mass. \$2.

A well written story in which a minister of more than ordinary ability seems to have far more misfortunes than are experienced by most men. While the predominating thought maintained by the author is that sometimes conditions arise which can best be handled by breaking away from long established conventions, one can hardly read the book without noting how much grief a woman may cause a man even when she truly loves him and tries to do all she can do to help him.

There is plenty of action in the book to satisfy the general reader and the minister will find many of his most difficult problems handled in a skillful manner.  
E. D. L.

**Turning Points of General Church History,** by Edward L. Cutts. The Macmillan Company. 319 pages. \$2.25.

This is a reprint of a book which was first published in 1877 and has since sold to the number of seventeen thousand. The work is a discussion of "turning points" rather than a complete history. It is characterized by an intensive scholarship and the style is not bad, although the book would not be especially seductive material for leisurely reading for a mid-summer afternoon. In fact, the volume is obviously more of a reference work than one intended for general reading. Its constant demand has in all probability been due to the fact that it has an important field to itself, and that it deals with mountain-peak periods of church history in a lucid and comprehensive way. The author who died in 1901 was an English clergyman. His position seems to be that of the modern Anglo-Catholic. These studies do not carry us beyond the Reformation.  
L. H. C.

Think that day lost whose low descending sun  
Views from thy hand no noble action done.  
—Jacob Bobart.

The evil that men do lives after them;  
The good is oft interr'd with their bones.  
—Shakespeare.

Ability wins us the esteem of the true men; luck that of the people.  
—La Rochefoucauld.

# The Glorious Picture Of A Conquering Church

By Hugh Kelso Walker, Los Angeles, California

*And they returned to Jerusalem from the mount called Olivet....And when they were come in, they went up into an Upper Room where they were abiding ....And they were all filled with the Holy Ghost.—Acts 1:12-13, Acts 2:4.*

**S**AINTE LUKE is a historian of unusual charm. He is always painstaking and accurate but he is never commonplace. He has an artistic touch that adds a flaming glory to the simplest things he records. He is painter and poet combined. His literary style is picturesque and colorful. But that which delights us most is his marvelous gift of spiritual synthesis. He never loses himself in details. It is characteristic of his narratives that he has always one divine event in mind toward which everything else serenely moves. Every reader of the first two chapters in the Acts of the Apostles must realize that his main objective is to set forth the equipment of the church of the Living God for the mighty task committed to it, that of carrying the Gospel of Christ out into all the world. The three phrases that made up our text today are just the broad strokes suggesting the striking picture of a church made ready for limitless conquest and world-wide domain!

Three things are brought to our attention—the last act in the Ascension Scene—the quiet waiting in the Upper Room in Jerusalem and the infilling power of the Holy Ghost. Altogether, they present to us the glorious picture of a conquering church.

Let us get the outstanding features in this inspiring presentation firmly fixed in our minds.

First of all, it is made perfectly clear that the Ascension of our Lord is the Final and All Sufficient Pledge of the Divine Presence and Power. It was not until He ascended that He gave gifts to men. It was not until He should go to His Father that the greater works would be possible. How beautifully Saint Luke describes the marvelous Ascension Scene. The eleven disciples making their way back to Jerusalem had been passing through a tremendously thrilling experience. The evening before the morning of which our text speaks, word had come to them that their Lord and Master, who had risen from the dead, some forty days ago, would meet them on the brow

This is the third in our convocation sermons. It was preached by Dr. Walker at the meeting of the General Assembly of the Presbyterian Church in the U. S. A. at St. Paul, Minnesota, in May. Next month's convocation sermon will be from a layman, Harry H. Rogers. It was delivered at the International Convention of the Disciples of Christ.

of Olivet not far from Bethany. Early that morning they had sped away on winged feet to meet this tryst with the Radiant One whom they loved and adored. They had climbed through olive orchards and over flower-decked hills and came at last to the appointed place. Breakfast had been made ready for them and while they were eating together, the Master had reminded them that they were to be baptized with the Holy Ghost at no distant day. Whatever might happen and whatever curious questions should remain unanswered, it was their plain duty to go back to Jerusalem and there wait for the coming of the Holy Ghost. The carrying out of His program of world expansion depended upon that and they must tarry patiently in Jerusalem until they were equipped with the power of the Holy Ghost. Then, but not until then, they could begin their work of witnessing to Him unto the uttermost parts of the earth. The moments had passed altogether too swiftly; they did not realize that the Master had ceased speaking, when suddenly He was lifted up and almost instantly a cloud received Him out of their sight.

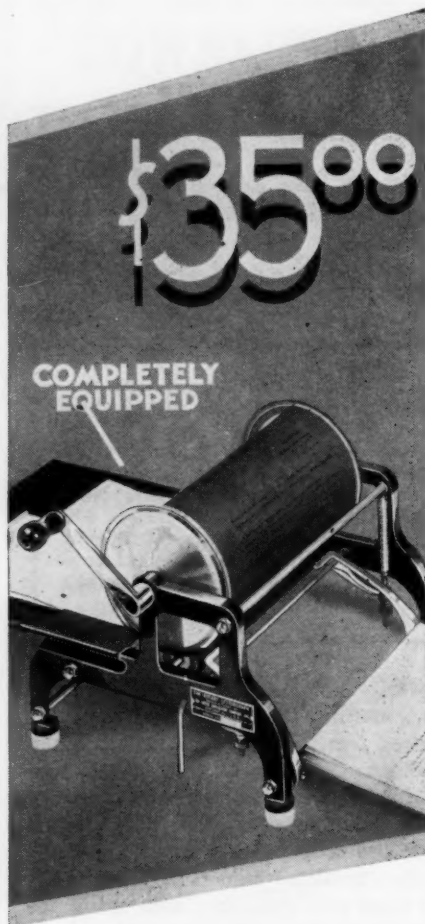
Bewildered and amazed, filled with unutterable longing to catch one last glimpse of the Beloved Face, hoping against hope that their Lord would speedily return and that in a little while they would see Him again, they stood looking up into Heaven, content in the absorption of their love to let the rest of the world go by; when two men arrayed in white, reminiscent of the angels of the resurrection, joined themselves to their company and proceeded to give them sound advice and at the same time uttered a golden prophecy: their Lord would come back some day in like manner as He had gone away but their gaz-

ing up into the sky would not hasten His return. There were vastly better things now for them to do. And so it came to pass that they returned to Jerusalem. But it was a happy company now. Their Beloved had passed in glory from their presence. Born in a stable, He had gone away in regal splendor. The story of His earthly life had reached its last chapter. And they were glad to go back to Jerusalem on jubilant feet and with a song in their heart. Over and over again the words came back to them, "Lo, I am with you always." Never again would they be alone. His ascension only meant that His presence was all the more deeply interfused. It was a final and all sufficient pledge of the new power that was so soon to come into their lives. We can imagine the delight of Saint Luke's artist soul, when he sketched this fair scene in which the central figure was the Ascending Lord.

But we must not forget the part which is played by the quiet waiting in the Upper Room. Ten days spent in prayer and meditation and in patient preparation would seem a long time to the average disciple of today but here there was no sense of boredom, no weary fretting, no pessimistic wailing that the time would never come. There was a romance and thrill about it all. The room itself was laden with fragrant memories. Here, doubtless, the Passover had been celebrated and the Lord's Supper instituted. They listened once again to the loved voice of the Master as He talked to them about His Father's House of Many Mansions. Within the sacred precincts of this familiar room the Risen Lord had twice come to them and breathed upon them His benediction and grace. Their hearts beat high as they thought many times throughout the days of that Other Guest so soon to arrive—the long promised Comforter. It was a goodly company gathered there with them. One Hundred and Twenty loyal and devoted souls. Among them Mary, the Mother of Our Lord, her face all aflame as she heard the breathless story of her Virgin Born Son and His triumphal Ascension into Heaven, where He would sit at the right hand of the Father Almighty. It is the last time her name is found in the New Testament and it may be that soon afterward her enraptured soul joined the choir invisible



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which even now was welcoming Heaven's Returning Lord. Olivet and the Upper Room stand out in fairest lines as the picture grows toward completion. That light that never was on sea or land shines in all their hearts as they rejoice with joy unspeakable in the thought of their Risen, Victorious and Ascended Lord. Everything was ready now for the Great Arrival. It was to be expected that an event of such transcended importance would be ushered in with some miraculous accompaniments. The Descent of the Holy Spirit was as divine as the Virgin Birth of Our Lord. The sound as of a rushing, mighty wind—the cloven tongues of fire—the power to speak in many languages—these things are recorded as if required by the magnitude of the occasion. There were no choirs of angels as at the time of the Advent, but there were men and women filled with a new exuberance and joy. It was a strangely exhilarating scene that Saint Luke here describes. It was like the coming of spring. The gray gloom of wintry skies swept away. The very air resonant with song. The atmosphere fragrant with incense of love divine. The earth itself robed in a new beauty of color and of form. The whole world was different for the people who had waited and prayed so long in that Upper Room. It was as though the Divine Power of the Risen and Ascended Christ dwelt in each one of them. For the realized presence of God through the Holy Ghost gave them a Christ Consciousness which would send them forth conquering and to conquer. With the coming of the Holy Ghost the picture of a Conquering Church is complete. Indeed, it is more than a picture. It is a Divine Creation. And how marvelous the result. Men and women who a little while before had been weak and wavering, despondent, always on the defensive, were filled with an energy and enthusiasm that sent them forth on a great campaign to make Christ King; to proclaim and magnify His name throughout the world. The arrival of the Holy Spirit, the Comforter, the Champion, the Comrade and Companion of all believing and loyal souls had produced a transformation almost beyond belief. It was perfectly magnificent. Small in numbers, the company in that Upper Room were invincible. Nothing could daunt them. The dynamic experience that came to them on that notable day of Pentecost sent them out as flaming evangelists of a tremendous conviction from which they could never be moved. They knew that dark days awaited them; their Lord had warned them many times that they would be hated and hounded even to death for His Sake. But there was no faltering. There would be heavy burdens and well nigh insurmountable barriers; and bitter insults

(Continued on page 234)

## "A. D."

### A Christmas Children's Sermon

By Arthur L. Rice, Salt Lake City

**T**HERE are two capital letters which we often see, and which mean ever so much to us. You may find them on the corner-stone of some building, always following the year in which that stone was laid. These letters are really a part of the date, for when we say that this year is 19.. we do not mean that there have been no more than 19.. years since time began. No, indeed. This year is 19.. A. D., and those two letters stand for two Latin words, *Anno Domini*, which mean, "The Year of our Lord."

The world had been telling time for hundreds of years before Jesus was born on that first Christmas day. The Chinese, the Egyptians, the Romans, each had their own system of numbering the years, usually beginning with the reign of some great king. But over practically all the world today, we find people using this A. D. system of numbering which we know so well. This year is 19.. A. D., which means that it is 19.. years since Jesus was born in Bethlehem of Judæa, in the days of Herod, the king.

What is the reason for all this? Why should people number the years from the birth of a little baby boy, far away in Palestine? As you grow older you will know better what a wonderful difference his coming has made, and will appreciate more what it means to you to be born in the years A. D. instead of B. C., or before Christ.

Do you ever try to imagine what it would be like to live in the world before Jesus came? Let us play a game of suppose. We need not go way back into the years of long ago, for there are today lands where Jesus is very little known, and we can see from these countries something of the difference between A. D. and B. C.

These foreign lands sound so very interesting. We think of them as places where there are many animals different from those we know here, except in a zoo or circus. There are elephants, and tigers, and camels, and gorillas, and all manner of strange beasts. People wear such odd clothes, and do such strange things. Very interesting lands, indeed, they are for one to visit, but let us suppose that we lived in such a place.

Would there be schools? There might be for a few of the boys whose parents had plenty of money, but not for other boys. Would there be schools for girls? No, indeed. How foolish to talk of educating girls, for they have no brains. They cannot learn.

Would you play? Surely it seems as though children everywhere would know how to play, but that is not true. There are some few toys in every land, but our missionaries tell us that in many foreign lands the children have to be taught how to play. It is so hard to make a living, that many small children have to work ever so hard, and have no time or strength left for play.

Then suppose that you should take sick, and there is so much of illness in these lands. What sort of care would you receive? Very possibly you would have some medicine to take, made of some such things as snake skins, or dried toads, the nastier the better, so that the mean demons who have gotten into your body, and are causing all this trouble may get disgusted and move out. Or, perhaps, all your friends would come and beat on drums to drive out the evil spirits of sickness. If that does no good (and what good could it possibly do?) your parents might call in the doctor to stick long needles into your body in ever so many places, again to let out the demons. You might ask, "Do parents love their children, and do all that?" Yes, they know no other way, and do these things, hoping that their dear children will get well.

Let us suppose now about the girls. In some of these lands I might ask, "Are you married?" That seems a funny question here in our A. D. land, but not so in many countries where people are still living in B. C., not having heard about Jesus. Many a little girl, hardly out of her cradle, is married to a little boy, and is taken to live in the family of her mother-in-law, where she is little better than a slave, doing all the hard tasks, and having not much to eat, and no chance at all for play. But that is not the worst. Suppose that little boy husband of hers dies. It is all her fault, for she must have done some dreadfully wicked thing, and her lot, hard though it was, becomes harder still. She is beaten, kicked about, made to work harder than ever—a widow before she is a grown girl.

We could go on, and on, telling things which happen in countries where Jesus is not known. It is like a bad dream. We waken, and how thankful we should be that Jesus did come, that he is known in this land of ours, and that we live in the A. D. years. And, at the same time, how happy we should be that our missionaries, sent by the money which we give, are in many of these foreign lands today, telling the story of Jesus, and helping to bring better and happier days to the boys and girls of these lands. Not all these people have yet heard the story. Perhaps they must wait until some of you grow up and come to them as missionaries to let them know of what happened on that first Christmas day. And when they do know, they can share the same happiness of living in A. D. time which we have at Christmas, and all through the year.

And hence one master passion in the breast,  
Like Aaron's serpent, swallows up the Pope.

## Christmas Parish Papers

For the Christmas season, you should have a Parish Paper whether you use one the rest of the year or not. You can get your entire Christmas program and message before all the congregation and friends in plenty of time, and in a very acceptable manner by using our Parish Paper Service, at little or no cost to the church or pastor. Send for samples and full particulars, they are free to interested pastors.

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And don't forget, we have a very beautiful, complete line of Christmas Greeting Cards, designed especially for pastor's use, that are priced from \$1 per 100 up. Nothing cheap looking in the entire assortment. Samples free.

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**DICTOGRAPH COMPANY, INC.**

*Dept. 903-P, Church Acousticon Division*

220 West 42nd Street, New York, N. Y.



## The Glorious Picture of a Conquering Church

*(Continued from page 232)*

and fierce invectives, tumults and threatenings, unheard of privations and undreamed of persecutions, but their courage and devotion would not fail. Filled with the Holy Ghost, they would be equal to every emergency; they would overcome every obstacle; they would triumph in every testing time; trials and tribulations would only serve to strengthen their souls. No wonder that ere the sun had set that glorious day, three thousand souls had been added to their company and the whole city was turned upside down by the exploits accomplished by that mighty conquering host. There were those in Jerusalem that day who in the presence of this majestic phenomenon, realizing the transformation that had taken place, sought to explain it away. They were as surprised and bewildered by the thing they witnessed as though a flock of timid sheep had changed into brave and courageous lions, sweeping everything before them. But they sneeringly declared that these men were filled with new wine; compelled to say something by way of explanation no matter how foolish and irrational it might sound. Likewise even in our time, there are some befogged skeptics and pretentious unbelievers who talk glibly about hallucination and hysteria or perchance in the latest jargon, auto-suggestion or something equally far-fetched and absurd. For Luke, the painstaking historian, has made it clear that the contrary was true. There was absolutely nothing abnormal or erratic in the conduct of the disciples; no neurotic excitement, not the slightest outbreak of fanaticism. They were dominated by a mighty, steadying power. Their faces were all aglow with an unearthly radiance. Their hearts were serene and joyous. We witness their happiness in each other, their generous and considerate kindness and their unwearying delight in the work they had set themselves to do. These people were not laboring under any hallucination, they were not victims of hysteria. They were spirit-filled messengers of their Triumphant Lord and Master. They were the leaders of a great Conquering Church. Beginning in Jerusalem, they would become His witnesses even unto the uttermost parts of the earth. The story of the first two centuries of missionary enterprise and magnificent achievement has been often told. It is as thrilling as any romance penned by mortal hand. We rejoice in the privilege we have today of recounting the splendors of those early days of Christianity.

But alas, the weakness of human nature must be taken into account. That

*(Continued on page 236)*

### Women and the Ministry in the Presbyterian Church

Three overtures from the General Assembly of the Presbyterian Church in the U. S. A., raising the question of the status of women in the Church, are now before the various presbyteries for their vote. The three overtures are as follows:

Overture A, which would make women eligible for ordination as ministers and elders.

Overture B, which would make women eligible for ordination as elders.

Overture C, which would make women eligible to licensure as "local evangelists."

If any of these overtures is passed by a majority of the presbyteries, it thereby becomes a part of the constitution of the Presbyterian Church in the U. S. A.

Lying behind the submission of these overtures has been an extensive discussion of the place of women in the Presbyterian Church. By action of the General Council of the denomination, a special committee gave much attention to the matter last spring and reported that to the large majority the objection to the admission of women to the eldership and to the ministry on the ground of its being out of harmony with the Scripture had seemed to be satisfactorily answered.

### WHAT ARE YOU SEEKING?

If I wanted an accurate estimate of a certain landscape, I would not send a vulture to make that estimate. He would not be seeking the best, he would be seeking only the worst. Therefore, he might fly over fields that were ribboned by rivers, hills that were decorated by waterfalls, and gardens that were colorful with flowers; but all that he would have to report when he returned would be that there was a piece of carrion lying under a certain thorn bush. He would miss all but this because it was this, and this only, that he was seeking.

London is a marvelous city. It is wonderfully rich in historic interest. But if I wanted to learn of this great city I would not seek information from that famous Pussy Cat. You remember her report:

"Pussy Cat, Pussy Cat, where have you been?

I've been up to London to look at the Queen.

Pussy Cat, Pussy Cat, what did you there?

I frightened a little mouse under her chair."

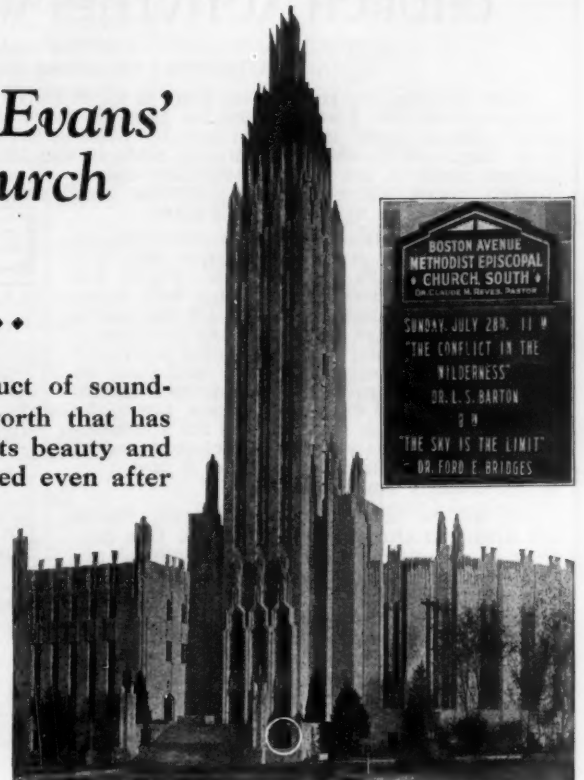
"But how about the London Tower, with its crown jewels and its heroic and bloody memories? How about Buckingham Palace? How about the House of Parliament? How about Westminster Abbey, that poem in stone, with its memorable dead? And the Queen, what of her? Was she gifted and gracious and charming?" There is absolutely no information on any of these questions. The Pussy Cat saw nothing except a mouse. And why only a mouse? Because that was all that she was seeking.

Clovis G. Chappell in *Familiar Failures*; Doubleday, Doran & Company.

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Yes, R. & E. Electric Church Bulletins cost more, but they are used and endorsed by many of the finest churches in the country. Let us tell you why.



None but the best for this—the finest church in the South . . .

An R & E ELECTRIC CHURCH BULLETIN was selected for the Boston Avenue M. E. Church, Tulsa, Okla., in competition with many others. Not because it cost less—but because it was a product of soundness and lasting worth, far above the average in design and beauty, that would retain its effectiveness even after years and years of service.

"...attracts attention at least two blocks away at night."



So writes the pastor of St. Paul's Evangelical Church, Waterloo, Ill., of the R & E ELECTRIC CHURCH BULLETIN installed there. Note how copy panel may be removed in sections. Letters are easily interchangeable.

Left: shows announcement being changed.

Right: shows Bulletin with protecting glass door closed and locked.



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ACTIVITIES FOR THE ENTIRE MONTH

Our CHURCH ACTIVITIES WALL ROLL is an entirely new product, and it is based on an entirely new idea. It does not take the place of the large outdoor movable letter bulletin board; it does not take the place of the hymn board. It is designed to be displayed in some conspicuous place in the Church vestibule and to have marked upon it ALL future activities of ALL Church organizations, so that everyone may be informed as to what is to take place.

This new wall roll is handsomely printed in tints on a fine grade heavy paper, size 15½ inches wide by 27 inches long. There are twelve monthly sheets bound at top with metal strip, ready for hanging. Each sheet has spaces for thirty-one days and each day has plenty of room for noting three separate activities, or more if necessary. The day and hour of each activity is provided for in proper spaces. At the bottom of each sheet there are additional spaces which may be used for announcing the regular activities of the church and of any special announcements which it is desired to particularly emphasize.

It will be noted that the different events are arranged chronologically, and if this bulletin is consulted before making unusual arrangements, and all engagements are promptly entered on the bulletin as soon as determined upon it will be absolutely impossible for the activities of different church organizations to conflict with each other. The use of this roll will be of great help to all organizations of the church, to the pastor and to every member interested in one or more activities, as it will prevent all duplication of dates by the different organizations, which always causes confusion, and it will save the pastor the trouble of answering innumerable inquiries as to "what is going on" during the month. Every church member will appreciate its use. One Dollar will bring this new church helper to you by mail, **postpaid**, sample page for five cents.

This is one of several thousand items illustrated in our catalog, "The Business End of the Sunday School." The 1930 Catalogue is ready for mailing and a copy will gladly be sent to anyone interested in Church and Bible School work.

HAMMOND PUBLISHING CO.

49 E. Wells Street

MILWAUKEE, WIS.

## The Glorious Picture of a Conquering Church

(Continued from page 234)

first glorious period did not long endure nor was its glory always undimmed. The Conquering Church has from time to time suffered shameful reverses. It has declined in genuine power and never more than when its earthly estate seemed to be all that could be desired. Its influence has decayed; its witness sadly weakened and at times it has seemed more dead than alive so far as its vital principles have been concerned. And yet time after time, the Holy Spirit has come again in mighty power and throughout the ages, a conquering church has gone marching on to new victories.

Today as we are approaching the nineteenth hundred anniversary of the Descent of the Holy Spirit, we realize that the church is in sore need of a new Pentecost. In spite of our material equipment and of our progress along many lines, we realize the lack of power. It may seem trite and commonplace to bring this indictment against the modern church. If we were facing the situation in a purely worldly spirit, we would be inclined to question the statement. We could prove that the church in a certain sense is carrying on the biggest and most successful business in the world. In numerical growth and in financial resources, the church could make a most creditable showing along with other great institutions that characterize our present day civilization. But when it comes to a more searching analysis, we find that we are not the conquering church we ought to be. We are falling far short of the insistent demands of our Master. The Christian religion is not the creative force it should be in human society. The quality of our faith and service leaves much to be desired. Without joining the ranks of persistent pessimists, we must recognize that the greatest need of the church today is not an increased membership roll or an advancing budget of benevolence, desirable as they may be, but possible of being secured without our greatest need being supplied. That greatest need is a new Pentecost, a fresh outpouring of the Holy Ghost.

It is the sincere conviction of a multitude of earnest disciples and devoted followers of our Lord that this glorious event is not far distant. If once again, the church is getting a new vision of her ascended Lord; if we are dwelling more and more upon the presence of an available God; if men are realizing as never before the beauty of a serene and quiet heart and the possibility of that mystical communion with a divine, inflowing spirit; then it seems to some of us that this auditorium in which we are seated

## National Folding Banquet Tables . . .

Easily Set Up—Rigid in Use—Easily Stored

Have plenty of table space instantly ready for banquets, luncheons, classrooms, sewing purposes or bazaar work. National Banquet Tables are light in weight, easily carried and easy to set up or take down. The simple cantilever construction used braces both legs and table top.

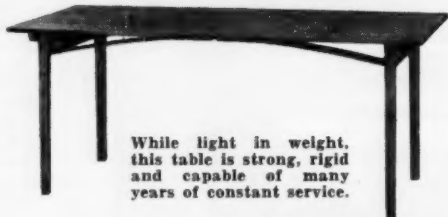
Carefully made of select, well seasoned birch, each table is 72" long, 36" wide and when set up 30" high. When folded, table can be stored away in very limited space.

Let us quote your church society prices that are sure to interest you. Write us, telling how many tables are needed.

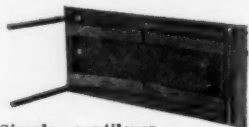
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While light in weight, this table is strong, rigid and capable of many years of constant service.



Simple cantilever construction holds legs rigid and firmly braces center of table.

Folding Chair No. 67. Cannot tip—folds flat—strong.



Say: "I saw it in *Church Management*," when writing advertisers. It identifies you.

(Continued on page 239)

# Intense Interest

Many a good lecturer is discouraged because of failure to hold the listener's attention when the real fault is in the uncomfortable seating.

Comfortable  
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Seats



## Royal Folding Chairs of Steel

With comfortable back and saddle seats, eliminate the torture so evident in the ordinary type of folding chairs.

Ask for sample chair offer.

No obligations, no expense.

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4 Chairs  
fold to  
6 inches



### Church Food Service

The kitchen is a very essential part of the hospitality program of the modern church. In the newer churches we find not alone the kitchen for suppers and dinners but tiny kitchenettes in the various departments for the light "feeds" which promote hospitality and good will. *Church Management* has already used material dealing with subject. But we are glad to pass on information regarding a new booklet which treats the whole subject in a scientific and informative way.

This booklet is named *Practical Planning for Church Food Service* and is issued by the John Van Range Company, Oakley, Cincinnati, Ohio. Not alone is the general subject presented but there are shown floor plans of churches indicating position and size of kitchen. The efficient church kitchen is described and methods of contrasting cheap and worth while material described. This booklet will be of value to ministers, church building committees and presidents of your various societies. We suggest that you write for a copy. It will be sent free if you say you are writing as a *Church Management* reader.

### WHAT IS GOD LIKE?

That a mere God of nature is insufficient was forcibly brought home to me while I was watching a circus performer throw daggers and toss balls. The performer, placing a man against a wide board, some ten feet distant, hurled a bunch of daggers into the board on either side of the man, each time missing him by only one or two inches. Then he began tossing balls until the air seemed full of them, and not one ball fell to the ground. Having witnessed with amazement his great dexterity, these thoughts occurred to me:

"I wonder what he is like when he talks? If he is married, what does his wife think of him? If he has children, how do they feel toward him? Or if he is a single man, what would I think if he should wish to marry my daughter?" I then realized that I knew absolutely nothing about him except that he was a dexterous machine. Then, falling into a homiletical mood, I thought of the great skill of God. "How wonderfully He can toss balls, and strew the milky way, and hurl Pleiades and Orion! Before such infinite skill the performance which I have just witnessed is ridiculous." Then the thought forced itself upon me, "What would God be like if He were to talk? What kind of a person should we find Him to be if He walked our streets, and engaged in business, and sat at the table as one of the family circle?" I then realized that if God could only toss balls and direct atoms we should really know nothing whatever of His character. If He were no more than the uniform power of nature's laws He would too closely resemble gravity, or electricity, to be satisfying to His children. The human heart demands that, in addition to all this, God be individual, and spontaneous, like other persons whom we know, and with whom we hold fellowship.

Fortunately this higher demand upon God is fully met in the religion of Jesus.

Richard L. Swain in *What and Where Is God*; The Macmillan Company.



### AN ANNOUNCEMENT

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to operate, \$250.00

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And bring crowds too, by meet-  
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#### For Sunday School Classrooms

Type "G" 16 mm.  
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## Christian Christmas Cards

Attractive Box Assortment Reflecting the Spirit  
of Christ's Birthday

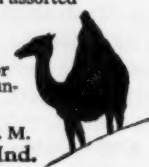
Beautiful, distinctive and exceptional value. Car-  
ry greetings and appropriate Bible verses. Con-  
vey to your friends the true meaning and  
spirit of God's great gift on Christmas Day.

Christian people everywhere are demanding and using Bible Verse Christ-  
mas Cards as the only true expression of Christmas joy. Sixteen assorted  
cards with fancy lined envelopes in holly gift box for only

### \$1.00 PER BOX

Order a box today (special rates on quantities), ask for  
details of money raising Christmas card plan. Your un-  
qualified satisfaction guaranteed. **Agents Wanted**

GOSPEL TRUMPET COMPANY, Dept. C. M.  
"THE WARNER PRESS" Anderson, Ind.



## The New Midweek Service

SEVERAL programs coming to the  
editorial desk in the same mail give  
suggestions for the new midweek  
service. We are glad to pass the  
idea along. This is the program for the  
Epworth-Euclid Methodist Church of  
Cleveland, Ohio.

- 5:15—6:05—Epworth League Study Group  
6:10—7:00—Supper (35c) and Fellowship  
(The Unit which is to serve the  
following week will seek to have  
every member present one week  
in advance and sit together.)  
7:00—7:30—Devotional Period for Everyone  
The Pastor  
7:30—8:20—Group Meetings for Study  
1. Studies in the Sermon on the  
Mount—Rev. Don P. Mueller  
2. The Parables of Jesus—Ep-  
worthian Group—  
Dr. L. C. Wright  
3. Experiments in Personal Re-  
ligion—  
Church School Workers—  
Miss Olwen Evans, Leader  
8:20— Business Meetings and Play

The announcement from Park Con-  
gregational Church, Greeley, Colorado,  
gives not alone the program but in-  
structions for food and seating.

### FIRST WEDNESDAY NIGHT OF EACH MONTH 1929-1930

6:00—8:00 O'clock

#### PROGRAM

- 6:00—6:30 Visiting in the Church Parlor  
6:30—7:15 Dinner in the Dining Room  
7:15—7:30 Singing, Announcements, Greetings  
7:30—8:00 Address by the Pastor

#### ARRANGEMENTS

There will be no charge for the supper.

The menu will be provided by each household  
bringing a covered dish and sandwiches suffi-  
cient for its family, while the Church will fur-  
nish coffee and dessert. The Church dishes  
and silver will be used.

The tables will be prepared by a committee of  
the Woman's Society, consisting of two rep-  
resentatives each of Groups I, II, III, at the  
first and third suppers, and of Groups IV, V,  
VI, at the second and fourth suppers, etc. In  
case necessary inquiry call a chairman of these  
groups.

Food should be brought as soon as possible  
after 6:00 o'clock and turned over to the  
committee, so that they may set the tables,  
and that opportunity may be had to visit with  
Church friends, before the company goes to  
the dining room promptly at 6:30.

Adjournment will be promptly at 8:00, so that  
the evening will be largely free to those having  
other engagements and to school pupils having  
home work.

Children and young people are invited and will  
be given special place in the dining room and  
part in the programs.

All those who are interested in the Church,  
whether members or not, are cordially wel-  
come, as these gatherings are to give oppor-  
tunity to make new acquaintances as well as to  
renew and perpetuate the old ones.

No advance reservations are necessary.

#### OBJECT

More Extended Fellowship  
More Intimate Friendship

#### WITHIN THE CHURCH

A different suggestion comes from  
First Baptist Church of Dubuque, Iowa.

- 7:45—7:55 Song Service  
7:55—8:00 Prayer  
8:00—8:15 "Bird's-eye views from the clouds"  
(Pilots: Mrs. J. A. Marshall and  
Margaret Langford.)  
8:15—8:20 Special Music  
8:20—8:30 "A Joy Ride through Vacation  
Land"  
(Chauffeur, to be supplied.)  
8:30—8:40 "Go Deeper," or "Sinking a New  
Shaft." A real experience.  
(Driller, the pastor.)  
8:40—8:45 "In the Throne Room." An audi-  
ence with God.  
8:45—8:50 "Radio Station, FBCE."  
(Announcer, Mr. L. P. Aldrich.)  
Benediction

### THE STAR OF BETHLEHEM

At the time of the World War, when  
a service star hung in the windows of  
a million American homes, a boy and  
his father were walking home one night.  
Only a single star was visible. The  
father remarked that God had hung  
one star in the window of heaven; to  
which the boy replied, "Then he must  
have a Son in the service." The star  
that gleamed in Bethlehem's sky marked  
a home whose Son had offered himself  
for the life and liberty of the world.  
In the incarnation he tasted the bit-  
ter cup of his passion and the holy  
pain of his cross; and for this God  
made him both Lord and Christ. Give  
him the throne-room of your hearts.

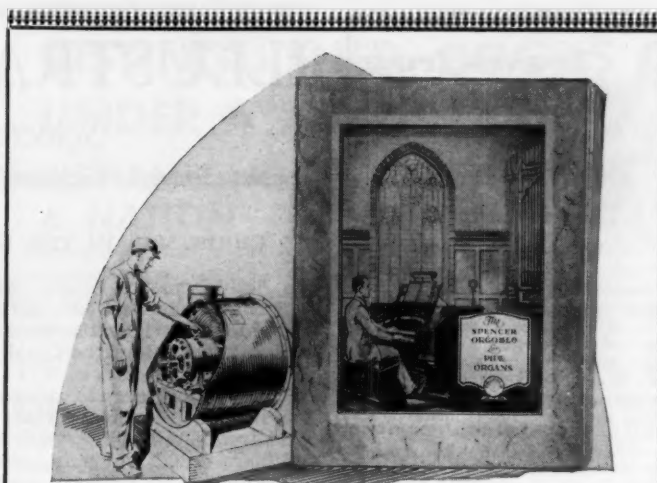
Thomas J. Villers in *The Hurry Call  
of Jesus*; The Judson Press.

## The Glorious Picture of a Conquering Church

(Continued from page 236)

today might be the scene of a new Pentecost. From our own land and from a score of other lands, we are gathered in this one place. If in the goodly fellowship of these days, we are quietly praying and earnestly expecting it, the power of the Holy Ghost *might* come upon us. How beautiful the symbolism as described by Saint Luke. The physical manifestations are not necessary. The special needs of that distant time are not characteristic of our day, but that which these things symbolize will certainly appear. The wind, symbolizing a divine energy, the flaming fire, a divine enthusiasm, and the tongues, a divine propaganda. Here we will find three characteristics of a conquering church. Are we not in dire need of a Divine Energy? There is so much of listlessness manifest in the modern church. People are more than willing nowadays to be carried to Heaven on flowery beds of ease. Indolence is one of the cardinal vices of the average church member. We push our programs, we sound the clarion call, we resort to fife and drum, we plead and sometimes scold, but all to little avail. The work of the church is carried on by a minority of its members. Inactivity, based upon indifference, due to a lack of an experimental knowledge of Christ; this is the explanation we usually give. The situation is anything but cheering. And yet we will not allow ourselves to be victims of this virulent plague of pessimism, which is affecting so many areas of the literary, scientific and social life throughout our country. There is a vast host of loyal soldiers who are willing to follow in His train. The Divine Energy, which will come with a new Pentecost, will give us once more a Conquering Church. Gilbert Chesterton's cynical remark that Christianity has not been tried and found wanting, but it has been found difficult and not been tried, will lose its sting. We will be no longer on the defensive. In the energy of a new love we will accomplish that which can never be accomplished by any other means. The world has tried suspicion, hostility, distrust, intimidation and brutal rivalry. Altruistic idealists have tried finer methods; world courts and organizations for the spread of friendship and good will. They have fostered humanitarian schemes of many kinds; education and culture and world brotherhood. The note of advance and conquer has been struck over and over again. But we are waiting, longing for the power. It is coming because a new descent of the Holy Spirit is near at hand. The energy that will carry out our fair plans will become available and the church will go on its conquering

(Continued on page 244)



### Makes Good Organs Better

*Most of the organs in our modern churches and theatres are operated by the*

## SPENCER ORGOBLO

The steady, reliable wind power—the silent operation and the long years of service obtainable make the Orgoblo ideal for organs of all types and sizes, old or new.

Send for the New Catalog. Complete descriptive material on request—please state type and size of organ, and whether for home, church, theatre, or school.

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HARTFORD,  CONNECTICUT 3325

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THE instructor, for example, may proceed at a speed which best suits the subject which he is discussing. He may dwell on any particular illustration as long as he sees fit.

And subject material is easy to obtain for the Bausch & Lomb LRM Combined Balopticon. Slides may be obtained at a small cost, photographs, pages of a book, postcards or the specimen itself will do.

If a film attachment is used, even film, which is available on many subjects, can be used.

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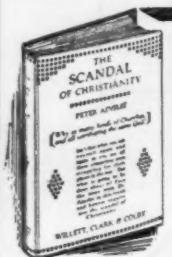


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# ILLUSTRATIVE DIAMONDS

Selected by Paul F. Boller

## CHRISTMAS IN THE HEART

To Bethlehem our hearts, star led  
From wanderings far and wild,  
Turn to a lowly cattle-shed  
And kneel before the Child.

We come from deserts, pitiless  
With lonely human pride;  
And from the howling wilderness  
Where dread and hate abide.

Touched by his hand we find release  
From heavy griefs and fears;  
Our hearts are lifted up with peace  
And purified by tears.

Ah, Saviour dear! Thou Holy Child,  
What power is thine to heal  
Our broken hearts, our wills defiled,  
When at thy feet we kneel.

Grant us thy grace no more to roam,  
But, following thee alway,  
Find Bethlehem in every home,  
The whole year Christmas Day.

Henry and Tertius van Dyke in *Light  
My Candle*.

## JESUS' BIRTHDAY PARTY

When first I began the work of the Christian ministry I used to wish that I might never have to officiate at a funeral on this year-day of gladness, Merry Christmas. The time came, however, when I had to stand beside a little coffin—and how sweet that dainty girl, scarcely out of babyhood, was, even in death!—and attempt with Scripture word and gospel truth to strengthen the doubting, breaking hearts of the father and mother. On our return from the burial they showed me a box of gifts, playthings and the like, that had been provided for "her Christmas." How hard I tried to make them believe, as I did, that their little daughter, after all, was not sleeping out there under the snow, but in company with a great host of other children, lambs safely sheltered in the upper fold, was celebrating a very merry Christmas, Jesus' birthday party, with Jesus: that "Jesus, Tender Shepherd," who was himself once a baby in a mother's arms and a little child in an earthly home.

Mitchell Bronk in *Pillars of Gold*; The Judson Press.

## INFLUENCE OF THE CHRISTMAS SPIRIT

In an old legend a Danish baron dwelt in a castle. When Christmas eve fell, he drew the curtains and shut the windows lest his eyes might perceive the faces of the poor, lest his ears might be disturbed with their piteous appeals for bread. And then, when he was alone, and the fire blazed brightly on the hearth, he began to feast on his rich foods, and to drink his wines. But suddenly there was a tap at the win-

dow that would not cease, and drawing the curtain, he saw a little child, and heard the words, "The Christ is an hungered." Sending a servant to drive away the intruder, the baron returned to his feast. Then came a second tapping upon the window, and, angered, he drew the curtains to utter oaths, but heard the words, "The Christ is naked and sick." And lo, in that hour his fruit became ashes, the wine became as gall and the poison of asps, and springing up, the iron soldier called his servants; flinging on his fur coat, he plunged through the snow to the poorhouse and brought the children into his palace. And ever afterwards the empty halls were filled with shouts of laughter, and the galleries were bright with the faces of little children. Oh, beautiful legend! telling us of the transformation that the Christmas spirit has always brought to a world that is often cold and selfish.

Newell Dwight Hillis in *All the Year Round*; Fleming H. Revell Company.

## THE PERSONAL EQUATION

We need to be reminded constantly that no two men see anything in exactly the same way. For example, take four men standing on a hill and studying a valley at their feet. In the group there is a real estate speculator, a sportsman, an artist, and a man in love. The first man sees in the valley town lots; the sportsman estimates the chances of bird shooting and trout streams; the artist sees pictures; and the love-lorn youth, a fine place for lonely walks and delightful tete-a-tetes. Every one of these men sees a different quality in the valley, and yet all of them see correctly. The personal equation of a man's mental processes qualifies every thought that enters his mind. All men cannot think alike.

According to Christ's definition religion is life, and as such it should appeal to everyone. Personalities differ, but every soul needs to keep in touch with the spiritual interpretation of existence. If the Christian religion is coextensive with human activity, no man has a right to assert that his own particular church is the only possible one.

Edwin A. McAlpin in *Old Books As Life Teachers*; Doubleday, Doran & Company.

## THE HYMNS AND CHRISTIAN UNITY

With such common origins, and with the basic truths of religion for their inspiration, it is inevitable that the hymns of the church should express a unity of Christian sentiment far above the level of denominational variation. The Communion of Saints is never better illustrated than in the music of worship. Think of the old French hymn, "Jesus, the very thought of Thee," composed by the Roman Catholic Bernard of Clairvaux, and translated by Edward Caswell, the Scotch Presbyterian; or of "Jerusalem the golden," composed by

another Catholic of the middle ages, Bernard of Cluny, and translated by John Mason Neale, an Anglican; or of Phillips Brooks' hymn of the Nativity, "O little town of Bethlehem," the lovely poem of an Episcopalian; or of the oft-

#### POWER THROUGH ADAPTATION

I know a man who took an old unsightly stone quarry, which had been abandoned for years, full of sink-holes of vile water, and the jagged crevices common to Victoria, British Columbia. This he made into one of the most beautiful gardens I have ever seen. It is so beautiful that tourists from all over the earth visit it by thousands. It is the one great showplace of Victoria, British Columbia.

It seemed a glowing thing to me, that when this man found himself in possession of an unsightly, abandoned stone quarry, he adapted himself to the situation and made out of it a thing of beauty to which people came from far and near. It is like the proverbial Emerson quotation that, if a man can write a better book, or preach a better sermon, or build a better mouse trap, the world will make a pathway to his door.

William L. Stidger in *Personal Power*; Doubleday, Doran & Company.

#### THE CONTROLLING THING IN HIS LIFE

It was on a Sunday night in October, when a drunken man staggered through the streets of Worcester, Massachusetts. He had been brought to the very depths of degradation. He had passed through the inner temple of sorrow; he was completely down, and almost out, and he stood by the railway tracks with the thought in his mind that he would fling himself beneath the wheels of a train that was almost due. He also fingered in his pocket a vial of poison. Just then, an unknown man tapped him on the shoulder and said in tones not of disgust, but affection, "You have been drinking today!" and then he added, "Why don't you sign the pledge?" The question was commonplace enough, and almost puerile, at least it might seem so to us; and yet, strangely, it stirred the inmost soul of this wretched man, and though he stammered something to the effect that he was beyond the help or the hope of a temperance pledge, yet the stranger's tenderness laid hold upon his soul; and John B. Gough from that moment became an enthusiast, an apostle, and a prophet. And a million men and women were enrolled by him in opposition to the use of strong drink, and ten times that number will rise up today to call him blessed. Now, how did this come about? It was simply that Joel Stratton got his message into the deepest place of Gough's wretched soul; and there it stayed, and became, like all things in the inmost soul, the controlling thing in his life.

Alfred H. C. Morse in *Eternal Contrasts*; The Judson Press.

#### KEEPING PACE WITH CHANGE

It has become a platitude almost to assert that our material and scientific advance has greatly outrun our social and religious achievement. A recent

version of the Rip Van Winkle story makes a fitting illustration here. Rip Van Winkle, you will remember, was a champion marathon sleeper. While he slept, as the story goes, the age of science came, and almost miraculously the practical life of man was transformed. Rip awoke from his sleep, rubbed the cobwebs from his eyes, started to walk, and soon found himself on a road. But the road was not like the roads that used to be; it was hard, and a black stripe ran down the middle. He wondered how that black stripe got there, and why. He did not wonder long before a harsh honking sound burst on his ears. He jumped from the road just in time to escape being struck by a horseless vehicle that passed him at an incredible speed. He fled in terror into a nearby field, where he felt quite relieved until a great contraption came along, tearing up the ground six or eight furrows at a time. Again he fled, filled with fright. He soon found himself in a pasture among some sheep. A sense of sweet security came to him. Suddenly, from the air above him, a great

bird the size of which he had never seen before, came swooping down with a whirring as of many wings. Once more he fled in terror. He spied a church steeple in the distance. He made for the church. He entered. At last he felt at home. Nothing had changed there.

From an Address by Dr. H. S. Dimock in *Building Character*; The University of Chicago Press.

Consider well what your strength is equal to, and what exceeds your ability.  
—Horace.

The joys of meeting pay the pangs of absence,  
Else who could bear it? —Rowe.

All our actions take  
Their hues from the complexion of the heart,  
As landscapes their variety from light.  
—W. T. Bacon.

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### Church Attendance Contest

We have just concluded a friendly church attendance contest, and the results have been most gratifying. The contest lasted eight weeks. Since the three evangelical churches of the community—Methodist, Baptist, and Congregational—are about equal in potential strength, we based the contest on the actual attendance at the morning services and Sunday School. The Attendance Committee of my own church sent out three letters to its constituency. The first letter, sent out before the contest started, merely described the contest and urged the people to attend regularly; the second, sent out when the contest was half over, emphasized the necessity of increased attendance; and the third, sent out after the contest was over, expressed our thanks to those who responded, and appealed to them to "stick."

The actual attendance during the eight weeks of the contest is significant of the increasing interest on the part of church and towns-people. The attendance at Sunday School for the eight successive Sundays follows: 81, 88, 92, 103, 121, 158, 172, 252. At the morning service: 136, 145, 149, 162, 198, 238, 273, 330. On the last Sunday of the contest the attendance at the churches of the community exceeded the total population of the village. Men and women who had been to church only on rare occasions began coming regularly, and before the contest was over became enthusiastic workers. Many who hadn't attended church in years were present. A number of people came to me during the closing weeks of the contest, and inquired about uniting with the church. On the Sunday following the contest I received into the church seventeen adults, several of whom were started by the contest.

Several laymen have remarked to me that this friendly church contest has accomplished more good than a revival.

Our village has a population of about 1300, but such a contest would be practicable in any village or city where the churches are about equal in strength. If properly conducted it will prove a blessing to the churches and community. Only a few words of caution are necessary. Have a few simple rules drawn up before the contest ensuring equal advantages to the competing churches. Avoid even the appearance of proselytizing. There lies the one danger-point of the contest. And agree to use your own talent. Do not employ any outside talent; develop what you have. If you fail to do so the contest may be resolved into a veritable spending orgy on the

part of enthusiastic churchmen in an effort to secure the most attractive talent, musical or oratorical, this side of Hoboken.

H. J. Bortle,  
Moravia, N. Y.

### Civic Summer Program

The matter of maintaining respectable attendance at church services is of vital concern to most pastors, and especially is this true of the summer months. Down here in Dixie, August is generally considered vacation month. It is all right to have a vacation, but the pastor who attempts to hold things together in the church while so many are enjoying vacations has quite an undertaking at hand. Especially is this true of the Sunday evening preaching service.

Being faced with this problem, the writer began to think a few months ahead of time, of some way in which a solution could be found, to hold the attendance at the night service during August to a record equal to that of any other month during the year. The plan, or solution, which came to the mind of the writer was to put on a special program for the evening service, which took form as follows:

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Sun. night, Aug. 11, **LAW OBSERVANCE AN ESSENTIAL TO RIGHTEOUSNESS**, by Hon. Dennis G. Brummitt, Attorney General of North Carolina, Raleigh, N. C.

Sun. night, Aug. 18, **CHRISTIAN EDUCATION AN ESSENTIAL TO RIGHTEOUSNESS**, by Dr. A. C. Reid,

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**BIBLES**

Professor of Philosophy, Wake Forest College, Wake Forest, N. C.

Sun. night, Aug. 25, **OUR NATIONAL PROHIBITION LAW AN ESSENTIAL TO RIGHT-EOUSNESS**, by Federal Judge Johnson J. Hayes, of the Middle District of North Carolina.

Printed announcement of these services were mailed to the homes of the members of our church, and announcement was made in the local paper.

When the month of August came to an end, our hearts were made to rejoice at the results. Our auditorium will seat nearly four hundred people. It was filled the first Sunday night. The weather was extremely hot the second night when the Attorney General spoke, yet we had the auditorium almost full. The attendance on the third night was better than the second, and on the last night, when Judge Hayes spoke, the auditorium was filled and around fifty people were in the balcony. August came to the close with the record attendance on the night services for the whole year.

The total expense of getting these special speakers of prominence in our State was less than the increase in the loose offering for the month. And the finances of our church amounted to more than they did for the month of April.

James M. Hayes,  
Lexington, N. C.

#### A Burial Hymn For a Child

The funeral service for a child is a difficult thing to go through with, even when all conditions are satisfactorily arranged. To find suitable music that will bring comfort to the hearts of the sorrowing parents has not been easy. In one church when the pastor was called upon to lay away the dearly beloved and only child of one of the church officers he felt the need of something especially comforting to offer the family. Accordingly he asked his wife, Mrs. W. G. Oglevee, the well known writer of children's verse, to compose a comforting hymn to be sung. The parents had asked that the old hymn "Safe in the arms of Jesus" be sung. So Mrs. Oglevee wrote this new verse which was used in place of the second:

"Safe in the arms of Jesus,  
Safe on his gentle breast,  
There we may leave our baby  
Safe in his arms to rest.  
Gone is our heart's bright sunshine  
But in our baby's love,  
We shall be bound more closely  
Unto the home above.

Chorus:

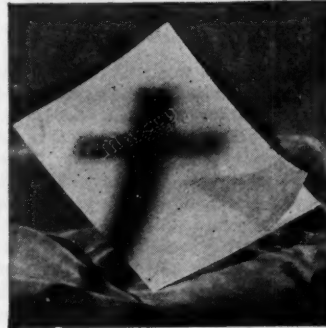
Safe in the arms of Jesus,  
Safe on his gentle breast,  
Softly we lay our treasure,  
Safe in his care to rest."

Afterward the mother said it was just like placing her baby in the arms of Jesus himself, and knowing that He would take care of him.

E. W. Sudlow,  
Coral Gables, Florida.

(Continued on page 245)

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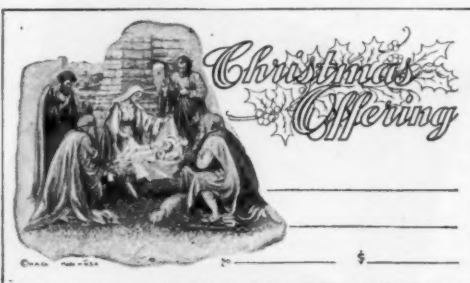
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## The Glorious Picture of a Conquering Church

(Continued from page 239)

way. Then will come a Divine Enthusiasm. It may startle some people. It may be trying on the nerves of some comfortable and complacent folk. You may recall a passage in John Wesley's journal in which he tells us that a distinguished clergyman preached a sermon to show that enthusiasm was the surest way to quench the Spirit. There are some very good preachers and substantial laymen in this day who seem to hold the same opinion. And yet the entire trend of history disproves it. The Renaissance would have failed utterly, would have died of inertia, if it had not been followed by the Reformation. In the rebirth of learning man was rediscovered and many radical changes in the intellectual life of the world came about. But the social and political problems occasioned by this great revival of learning would have been impossible of solution if the German Monk and his co-workers under the influence and in the power of a new Pentecost had not shaken the world out of its spiritual lethargy and imparted a new enthusiasm to a lackadaisical and well nigh dying church. We must remember that we can not win on relays of enthusiasm. We can not awake a sleeping church by recounting the golden deeds of a far gone time. We can not arouse the vital interest of this generation by stressing human duties and humanitarian projects as our chief and almost only consideration. We must be looking upward, we must be waiting and ready to receive the inrush of the Holy Spirit. Our faith is not static. It is dynamic. If we, as preachers of the everlasting Gospel, will speak with the authority of tremendous spiritual conviction; if we see to it that our sermons are not filled with echoes of a merely traditional faith, with the latest newspaper sensation, or with pietistic platitudes, then so our critics declare, we will find our pews and our coffers full. But the thing they tell us to do is only possible when we feel in our hearts that Divine Enthusiasm symbolized by the baptism of fire. If this becomes true there will be nothing eccentric in our preaching. Because religion will be democratized. We will all be filled with the Holy Ghost. Then, as Principal Jacks declares, the church will have recovered once more its "Lost Radiance."

One other word. The gift of tongues reminds us of a Divine Propaganda. That was to be the crowning work of the church empowered by the Holy Ghost. Beginning at Jerusalem, they were to go on and out into all the world to conquer it for Christ. That is our main objective. We are doing some spectacular things in our day. Modern miracles are the talk of the hour. The church

has never been so wonderfully organized, so equipped with material advantages, as at the present hour. Beautiful church buildings by the thousand; machinery as superb and finely finished as could be desired. But it will be like one of Tennyson's heroine's, "Faultily faultless, icily regular, splendidly null," unless Pentecost comes. Then there will be spiritual effectiveness. Our admirations, our adorations, will follow our affections when once they are fired with a passionate desire to make Christ King; to enthroned Him as our Emperor. This uprush of life, which will come with the Descent of the Holy Spirit, will enrich our fellowship, will increase our love for each other, will enable us to keep the unity of the spirit in the bond of peace; but above all, it will send us out on a Divine Propaganda which will find its fruitage in the conquest of a gainsaying and unfriendly world. The outstanding fact that Christianity is proving its superiority to all the world faiths puts upon us a weight of responsibility which only Divine Energy and Divine Enthusiasm can fit us to bear. Gazing upward while we wait for our returning Lord is as unnecessary and futile now as it was nineteen hundred years ago. Making our way back to Jerusalem, let us be praying mightily and with one accord for the outpouring of the Holy Ghost. Perhaps this very place in which we are now assembled may prove to be our Upper Room.

#### EVEN UNTO BETHLEHEM

It is of much interest to trace the history of Christmas stories from the True Story itself down to the tales of the present day. In the earlier legends, men saw the Child Himself. Then, very soon, they saw a human child, in need; then they saw a "poor man," and then, they saw a leper—least lovely, least like the Holy Babe, of all mankind. But, in all these stories, when men ministered to the one seen, then suddenly that one revealed Himself as the Christ. Service done for love alone could penetrate the disguise. Only by serving the one found did men find the Christ. And the one found was always outside the house, beyond the field, "an Outcast lying in a Stall." One of the oldest of tunes voices this:

"I saw a stranger yestere'en,  
I put food in the eating-place,  
Drink in the drinking-place,  
Music in the listening-place,  
And in the blessed name of the Triune  
He blessed myself and my house,  
My cattle and my dear ones,  
And the lark said in her song,  
Often, often, often  
Goes the Christ in the stranger's guise.  
Often, often, often  
Goes the Christ in the stranger's guise."

In all lands where the Christmas Story is told, men have believed this: in all languages of the Christian world there are rhymes and "wise sayings" of which it is the burden. Why is this? There is only one explanation. Men have learned that it is true. They have found the Christ in the "stranger's guise." In early days it was so; and so it is today.

And having found the Christ, how shall they of these latter days tell the good

tidings to others? So many ways have been tried: the way of warm argument, the way of urgent persuasion, the way of gentle pleading. With what success? We all know: not a great deal. All of these ways may lead men to believe in the Holy Child; but none of them will surely lead men to go and look for Him, until they find Him. One way only will effect this: the witness of holy joy. The Shepherds, we are told, "returned, glorifying and praising God." The Three Wise Men "rejoiced with exceeding great joy." Our joy that we have found the Christ: it is this which we must give to those whom we meet as we return from the finding, if we would have them go also and find.

A great many do just this. Their delight in service, their happiness in fellowship, their joy in affection: these bring the good tidings to all whom they meet; the report of these is not only believed, but taken as a guide. What else but this attracts men to a church, or to a man, or even to a book which is of the nature of a witness of the finding of Christ?

For all men, whether they know it or not, would find the Holy Babe. Whether they know it or not, they would go even unto Bethlehem. They are ready for a messenger who will tell them by what sign they shall know the Place. A joyful Christian is always such a messenger: he causes men to open the door and come outside and find—and then return, themselves new messengers, to still others. And so, "often, often, often," until an ever increasing throng is coming to "Christes bering."

Saints have not always been joyful—more's the pity. Yet when they have not been, their sanctity was in spite of, and not because of, their lack of joy. But joy assumes many forms. There is a joy in sickness, a joy in want, a joy even in martyrdom. But not all find it. The real joy, the only joy, is a joy in Christ.

The Way to Bethlehem is here: just outside.

—The Living Church.

#### DOLLAR TIPS

(Continued from page 243)

#### Memorial Services for Deceased Ministers

Every year in the village of Potsdam, New York, usually about the early part of June, the minister of the Methodist Episcopal Church, the Rev. R. K. Sheffield, arranges a memorial service for ministers who are buried in the local cemetery—there happen to be nine of them. At 2:30 the people assemble in the cemetery, and at one of the graves, the name of which has been announced, a service of song and prayer is held, and the pastor, or someone else invited for the occasion, delivers a brief address. Occasionally a solo is sung.

Then the company pass from grave to grave, and each one is in turn decorated with flowers provided by the congregation. Frequently relatives of those more recently deceased also arrange for floral decoration on the graves of the departed ones.

This service is always impressive, and never fails in interest. It is a beautiful way in which to remember those who have given their lives for Christ and his church.

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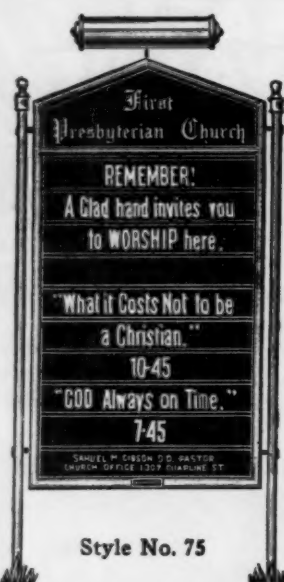
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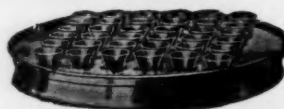


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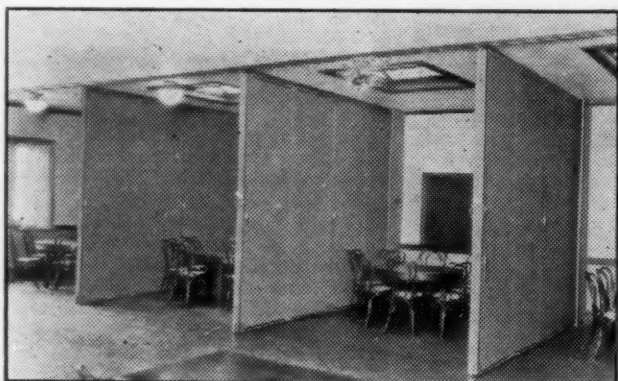
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### Go To Church Brigade

It is often difficult to secure the attendance of Junior aged boys and girls at the church worship services. The following plan was devised and proves attractive to the children themselves.

A Go To Church Brigade was formed of all boys and girls in the Junior age group. Luke 4:16 was taken as a motto, the idea being emphasized that the brigade was following the example of Jesus. Officers elected bore military designations to carry out the brigade idea. They had a reserved section in the church near which was placed a Christian flag. A salute to this flag was given by the Brigade members at every service. A reward was offered for every member attending regularly during six week periods. This reward took the form of a book for the Brigade library from which members could borrow without charge. This plan encouraged faithfulness in order that the library be enlarged.

The plan can be worked in connection with the evening service. It is adaptable to any conditions and will prove successful in securing child attendance at church services.

Oliver E. Schafer,  
Youngsville, Penna.

### What? Why? How?

For some weeks we have been conducting our mid-week service on the What? Why? and How? plan. Applying the questions to the topic in hand and the group working out the answers with some one to write them on the blackboard. I am enclosing a copy of the outline worked out concerning the church. We are now taking the same course with the Sermon on the Mount, trying to ascertain just what Jesus was saying, just why he said it and how we can apply it to present day. It is working finely, and folks are greatly interested.

—The Church—

#### I. What?

- Place of Worship dedicated to God.
- A spiritual school.
- A group of believers.
- A moral hospital.
- Bride of Christ.
- A stabilizing moral force.

#### II. Why?

- To produce and keep good people.
- To uplift the community.
- To spread the gospel as Christ commanded.
- To promote healing
- To train the young.
- To provide social contacts under good influence.
- A material asset.

#### III. How?

- Membership.
- Support.
  - attendance
  - talents
  - means
- Building.
  - Attractive and adequate.
  - Comparing favorably with average homes and other public buildings.
- By sacrifice.
- By loyalty.
- By co-operation.
- Prayer, meditation, and praise.
- By honest effort to live up to our profession.
- By keeping the 11th commandment.
- Consecrated leadership.
- Consecration of promoters.

R. C. Ballard, Hamilton, N. Y.

# Childlikeness And The Christian Life

By Herbert W. Hansen

*Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein—*

SOME Hebrew mothers had brought their children to Jesus that, after the custom of distinguished rabbis, he might lay his hands on them, bless them, and pray for them, beseeching God that they might grow up "famous in the law, faithful in marriage, and abundant in good works." The disciples objected to Jesus wasting his time consecrating children who did not understand what was being done to them. This displeased the Master, for he loved children, and in his displeasure, he contrasted the sophisticated attitude of his followers with the wide-eyed wonder of childhood, saying that this childlike attitude is prerequisite to the Christian life. So touched was Jesus by his inability to get this attitude on the part of his disciples, that he did not simply formally put his hands on these children and bless them, but rather took them up into his arms and fondled them.

Religious folk for the most part have not paid enough attention to the worthfulness of the childlike attitude. Whenever they have talked about this incident or other incidents where Jesus emphasized childlikeness, they have either, like the disciples, tried to get the child out of the picture as quickly as possible, or else have tried to put their emphasis on some phase of childishness. Most expositors who have bothered to write or preach on this incident have interpreted it as a desire on the part of Jesus for absolute, blind faith on the part of his followers.

Knowing Jesus, most of us cannot accept any such interpretation. If you look to other realms of life, blind faith is the last virtue to be extolled. You do not want blind faith in the man who drives your automobile. You want an intelligent faith which comes as a result of your inquiry as to his ability. Blind faith is childish, not childlike. The intelligent child very quickly outgrows his absolute trust. He builds up in its place a reasoned faith, based on past experience.

One of the most common mistakes sophisticated adults make about children is to think of them as simply a white sheet to be written on or mere clay for adult authority to fashion. Even theoretical experts in Religious Education sometimes talk in such unreal terms. Any one who has had any experience with normal children knows that nothing could be further from the truth. The child has a mind of its own and is the most inquisitive of humans. He is never satisfied with the answers of one day, and rises the following morning to question again. Children sometimes ask questions that adults cannot answer, not because the questions are foolish, but because they are the unanswerable questions of the ages. The child asks

just as daring questions about the ultimates of life as any philosopher or scientist does. Have you any final answer for your child when he asks you what electricity is, or what God is, or the like?

One observation ought to be made. The child asks honest questions, his motive being curiosity. His aim is to probe the unknown. Perhaps Jesus wanted that kind of open-mindedness in his followers. We know he had no use for the insincere type of questioning, such as the Scribes and Pharisees were so proficient in, the catch-question attitude of the religiously sophisticated. It is not hard to conceive that he might not admire the smart doubt of the person who believes nothing. But there is every evidence that he wanted his followers to be sincere seekers after truth.

This observation leads us to another attitude that childlikeness must have symbolized for Jesus, an eagerness to learn. These disciples of his seemed so stupid. They did not seem to get a thing straight that he was trying to teach them. They were sure they knew all about his kingdom. It was to be one of earthly splendor with the spoils of office for them. He could not seem to change their minds about that. Perhaps he wistfully wished they were childlike. If they had not been so sure of their own knowledge, he might have been able to get his conception of a spiritual kingdom of sacrificial service across to them. Jesus wanted these followers of his to have an honest craving for new truth and new emphasis on old truth. Had they been children he would have found that in them, for the normal child wants to learn. "Ye shall know the truth and the truth shall make you free," he said to them. Childlikeness has an eagerness for new knowledge, but sophistication in religion is often quite well satisfied with the truth it has.

Perhaps Jesus was thinking of the perseverance of a child. Have you ever watched a baby learn to walk, or strive to get a toy out of its reach? What punishment every child takes in the way of tumbles and falls before he learns to walk. But does he give up? He will fall and cry again and again, but he never gives up until he achieves. Jesus talked a great deal to these disciples about perseverance in the Christian life. "He that puts his hand to the plough and looks back is not worthy." "Blessed are they who hunger and thirst after righteousness." Jesus knew that his way of life required indomitable constancy.

Jesus did want his disciples to have a childlike confidence in him. But remember that the confidence of a normal child is not a blind faith. It is a faith that enquires. There is a difference between childlike confidence and credulity. A good parent will not encourage credulity in a child. Do you think Jesus would in a follower? Jesus knew how not to

(Continued on page 249)

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## The Church Loyalty Crusade

*(Continued from page 190)*

### Permanency Marks Results

At the close of the Crusade, Rev. Irvin E. Deer, executive secretary of the Council of Churches, gave this estimate:

"Can loyalty be sustained? This question is being answered in the affirmative. The Loyalty Crusade has centered upon the usual and customary activities of the churches, and the pastor has been the organizing center. The pastor and the organization will continue.

"I have been able these past weeks to see congregations get new ministers, and ministers get new congregations, and yet no changes were made. New courage, new hope, new optimism, new loyalty and new realization of power — all these will make for continued vitality and dynamic zeal in our church activities. The Loyalty Crusade has been a great blessing to all our churches, and thus to all our city."

### No "Special Meetings"

There were no "special meetings" as a part of this Crusade program, and no outside evangelists. The regular services of the churches were exalted. Pastors were their own evangelists. Each congregation functioned as a unit in the Crusade army, and centered its efforts on its own objectives. The values of regular worship were urged. Habits of church-going and activity were stimulated. Many discouraged pastors were given new hope. Hundreds of new workers were developed. Unused talents were uncovered and put to the Master's use.

Financial support of the churches increased. Better budgets were built. Special aid was given in conducting financial canvasses for benevolences and current expenses. Some pastors received gratifying salary increases. Benevolence pledges were increased by many people, and old-year subscriptions more nearly paid in full. Some congregations projected campaigns for building-fund and debt-raising campaigns on the high tide of Crusade enthusiasm.

### Pastor Gives His Reaction

A typical reaction of individual churches to the Crusade method is expressed by Rev. C. E. Goddard, Ph. D., pastor of the Presbyterian Church of Independence, a suburb of Kansas City:

"Our church has been shaken loose by the Loyalty Crusade program. Streams of loyalty are flowing in all directions. This is particularly noticeable at the First National Bank. Our current expense and benevolence budgets have been over-subscribed. My own salary has been increased

\$600. Our debt of \$35,000 has been underwritten and over \$13,000 of it paid in cash. On Easter Sunday before a capacity audience (including a fine group of new members—making 105 this year), we cremated a \$10,000 mortgage, to the joy of all our people. Everybody is happy, and the whole experience has been a wonderful spiritual revival."

Such a "Church Loyalty Crusade" program will be conducted in San Francisco this autumn, and in Newark, N. J., next spring. Several other large cities are contemplating it.

Hundreds of churches have undertaken the Crusade program to help prepare for unusually successful debt-raising and building-fund campaigns, while the rest of the 1200 that have participated have done so because of the numerous and permanent spiritual benefits derived.

The Loyalty Crusade movement is operating in the San Francisco Bay Region during this fall and early winter season. One hundred forty-four churches of seven denominations, including 38,000 members and a constituency of 150,000, are participating. The territory covered includes San Francisco, Oakland, Berkeley and other smaller Bay cities reaching south to San Jose and the Monterey Bay district, and east to Pittsburg, Calif.

Over 11,000 selected officers and laymembers gathered in the special instruction meetings for launching the movement. These gatherings were pronounced the most significant assemblies of representative church leaders from all denominations that had ever assembled in this region to consider a program of simultaneous advance.

The commanding appeal of the Crusade may be inferred from the fact that in every area which it has visited, prominent laymen have gladly given their services as chairmen of the various committees in the organization. In the San Francisco region, Mr. John L. McNab, who nominated Hoover for the presidency, is the general chairman. He said of the movement, "Here is our dream fulfilled: churches of various denominations demonstrating their unity in a simultaneous program of advance. Success will, of course, be achieved."

At the time of writing this article every indication pointed toward the same stimulating results among the churches of the San Francisco region, that have accrued in Kansas City and the other metropolitan areas visited by the movement. After New Year's, Newark, N. J., and the Orange cities of region will have the Crusade.

## Childlikeness and the Christian Life

(Continued from page 247)

mistreat confidence. It has not always been possible to say that of the church and some religious leaders.

Above all, for Jesus, the childlike mind meant an absolute unconsciousness of the dead formulas, whatever they might be, which covered ignorance, and an absolute unawareness of tradition-bound conceptions which would not tolerate an honest and unprejudiced investigation of the facts. The child for Jesus was as different from the Pharisee as black is from white. The thing Jesus supremely wanted from men was an unsophisticated, unconventional attitude toward reality. He did not want them to have their heads and hearts congealed in the ice of their formulas. He called them to forget their age-long prejudices and habits. One he told to be born again. Others he commanded to become as children. But the end he sought was always the same. The men of the kingdom must be willing to forget their preconceptions, and look at life with the open mind of a little child.

"Across the fields of yesterday  
He sometimes comes to me  
A little lad just back from play—  
The lad I used to be.

And yet he smiles so wistfully,  
Once he has crept within,  
I wonder if he hopes to see  
The man I might have been."

### When City and Country Meet

Floyd Corners, one of the little upstate churches in the Empire State, once had a flourishing Methodist Church. But population has dwindled, and the automobile makes it possible for some to attend service in other directions, so it is now reduced to a small membership. Yet, with pluck, it maintains services, and ministers to the spiritual needs of the residents.

Within easy driving distance by automobile there is the largest Methodist Episcopal Church of the Northern New York Conference. Several of its members, or some of their families, have come from the Floyd Church. So they have conceived the idea of a community visit in the early autumn to the little church in the open country. The farmers at Floyd receive their guests with great hospitality. A good supper is provided, and the proceeds help the weaker church. Local talent also provides an entertainment. A splendid spirit of good fellowship therefore pervades the gathering. Both parties are helped in some way.

This is how the gathering was announced by the Ushers' Association of the Rome Church in the church bulletin in 1929:

On Wednesday, September 4th, our church will hold a community visit to Floyd Corners. The Floyd people promise an extra good supper, followed by an A-1 entertainment put on by themselves, all for 50 cents. The last time we visited Floyd everybody had such a good time that we expect at least a hundred or more people to be on hand for a good time at 7 o'clock.

William J. Hart, D. D.,  
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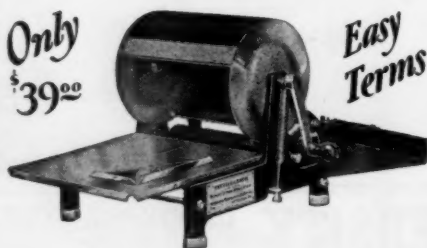
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**Restoring Old Architecture**

A return to simplicity in church construction marks many of the building enterprises in various parishes throughout the United States today, not only in the erection of new buildings, but also in the restoration of old.

A marked example is the case of the historic Silver Spring Presbyterian Church, in the Presbytery of Carlisle, Pennsylvania. A colonial church was built there by the pioneers of the Cumberland Valley, near what is now Mechanicsburg, Pennsylvania. During the generations which followed the original building was "modernized" until its Colonial architecture was completely concealed. Now the church has been thoroughly restored to its original Colonial form of 1783. In place of the ornate embellishments of later generations, the outside walls are now severely simple, with stone masonry, small window panes and Colonial doors. The original interior walls and ceilings have been uncovered. The original stairs have been restored leading to the balconies. The graceful Colonial pulpit, occupying a space between two Colonial windows, is again in use. The worshippers at this church state that the restoration of the edifice has given them a new atmosphere of spirituality.

Another example of the tendency of thoughtful people to restore the ancient landmarks is the erection of a log meet-

ing house on the Presbyterian Farm, at Jennerstown, Pennsylvania. This farm came into the possession of the Blairsville Presbytery as a bequest from Mrs. Isabella Coffin. The log meeting house has been erected to commemorate the early pioneers of that section and will be used for summer services. The construction was accomplished by an old-fashioned building bee. The men of the Presbytery spent two Saturdays in an old time log raising. This log meeting house, and the other buildings on the Presbyterian Farm, together with the 177 acres of land, will be used as a center for social, camping and conference activities of the Presbytery.

**The Unusual in Church Buildings**

The October issue of *The Western Architect* is interested in church architecture and gives several splendid studies in modern church architecture fully illustrated by sepia prints. The churches described in detail are the Boston Avenue Methodist Episcopal of Tulsa, Oklahoma, the Christ King Church (Roman Catholic) in Cork, Ireland, The Hilton Memorial Chapel of the Chicago Theological Seminary, Bethlehem Lutheran Church, Minneapolis, Minnesota, the First Congregational Church of Houston, Texas, and Glencoe Temple, Glencoe, Illinois.

The magazine is interesting as evidence of interest in church architecture. Its weakness from the point of view of the churchmen is that these articles seem to favor the fantastic, while the tendency in the church is toward the Gothic with sufficient educational facilities. But there is material here which will interest church architects and committees. The publishers (Chicago) will send single copies of the magazine for fifty cents each.

## A Preaching Program For The Year

**W**E have had occasion before to reproduce some of the church programs of Harold N. Geistweit, pastor of the Ninth Street Baptist Church, Cincinnati, Ohio. The following preaching program is

taken from a booklet issued by the church, giving the complete working schedule for the year. If you ask him for a copy we suggest that you enclose a postage stamp.

**SEPTEMBER—The Month of Rallying**

**September 8—**

The Pastor's first Sunday after vacation.

A. M.—"Fallow Ground."

P. M.—"A Big Fish Story."

**September 15—**

A. M.—"Not Disobedient." Communion service.

P. M.—"A Famous Shipbuilder."

**September 22—**

A. M.—"A Man's Best Plea."

P. M.—"The Snare of the Short-cut."

**September 29—MOVE UP DAY.**

A. M.—"What Does It Mean—A Christian?"

P. M.—"A Thousand Years From Now."

**OCTOBER—The Month of Beginning****October 6—RALLY DAY—**

A. M.—"Who Then—Willingly—?"

P. M.—"Religion on Main Street," and our first dramatic prelude!

**October 13—**

A. M.—"Faith in Action."

P. M.—"The God of Success." Merchants' night.

**October 20—**

A. M.—"Silence." Communion service.

P. M.—"What's the Cost?" Manufacturers' night.

**October 27—**

A. M.—"Christ's Weak Point."

P. M.—"Building an Estate." Insurance Men's night.

**NOVEMBER—The Month of Memories****November 3—**

A. M.—"Memory and Morning."

P. M.—"Wanted—A New Religion." Everybody's night.

**November 10—Armistice Sunday—**

A. M.—"Eleventh Hour, Eleventh Day, Eleventh Month, Eleven Years Ago."

P. M.—"Instead of———" Dramatic prelude, clippings from Channing Pollock's play, "The Enemy."

**November 17—**

A. M.—"A Mighty Command." Communion service.

P. M.—"Tell It To Me."

**November 24—Thanksgiving Sunday—**

A. M.—"Born At the Right Time."

P. M.—"Which Is Better?"

**DECEMBER—"On To Bethlehem"****December 1—**

A. M.—"Gilgal."

P. M.—"A Detective Story."

**December 8—**

A. M.—"The Place of Vision."

P. M.—"Suppose Nobody Cares."

**December 15—**

A. M.—"Why Did He Come?" Communion service.

P. M.—"When a Fella' Needs a Friend."

**December 22—CHRISTMAS SUNDAY.**

A. M.—"NOW WHEN ———" A wonderful Christmas pageant.

P. M.—"Everything Upside Down." Christmas carol service.

**December 29—Last Sunday of the year—**

A. M.—"Two Ways."

P. M.—"If I Could Begin Again." A tender service.

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**"THROUGH THE EYES OF JOHN"**

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**January 5—**

"The Prologue." "In the Beginning ——"

**January 12—**

"The Forerunner." "There was a man sent ——"

**January 19—**

"His Cry." "Behold ——." Communion service.

**January 26—**

"The First Contact." "What seek ye?"

**February 2—**

"He Goes To a Wedding."

**February 9—**

"He Attends Church."

**February 16—**

"Two Conversations." Communion service.

**February 23—**

"What Do We Mean To Jesus?"

**EVENINGS—Around the Fireside**

The Pastor presents his first Annual Series of Quiet Chats With Young Folks. One of the Pastor's original methods of services. Something unusual and fresh features every service. All the young people of the city and their friends are urged to enjoy the entire series. Music, drama, and informality are a part of every program.

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"Do Dreams Come True?"

January 19—  
"Growing Pains."

January 26—  
"No Place Like Home."

February 2—  
"Friends—An Asset or a Liability?"

February 9—  
"My Amusements."

February 16—  
"Youth and Atheism."

February 23—  
"My Life—What Shall I Do With t?"

### MARCH—A Month of Stewardship

March 2—  
A. M.—"An Obsolete Note."  
P. M.—"She Dared To Say 'No!'"

March 9—  
A. M.—"Until."  
P. M.—"She Came To Draw Water."

March 16—  
A. M.—"What Lack I?" Communion service.  
P. M.—"He Challenged a Whole City."

March 23—  
A. M.—"Invisible Bills."  
P. M.—"He Carried a Cross—Nothing More."

March 30—OUR BRINGING IN DAY—  
This will mark the dawn of a new day in Church Finance.  
A. M.—"Prove Me—Now."  
P. M.—"When the Devil Came Back."

### APRIL—"Triumphant Christ"

April 6—  
A. M.—"The Day Dreams of Jesus."  
P. M.—"On Facing Life Steadily."

April 13—Palm Sunday, and the Pastor's first anniversary—  
A. M.—"Can His Dreams Come True?"  
P. M.—"Love Turned Down."

April 20—EASTER DAY, and what a day we shall make it—  
A. M.—"Vitalized Life." Our greatest dramatic prelude will set the atmosphere of the day. It will long be remembered as Cincinnati's best and most impressive service.  
P. M.—"Who Did It?" Our Musicians will present one of the finest Easter oratorios.

April 27—  
A. M.—"The Heart of Christianity."  
P. M.—"What About Barabbas?"

### MAY—"1900 Years Ago—Pentecost"

Why do we not experience the same outpouring of the Spirit? Perhaps we shall. Let us get ready for it.

May 4—  
A. M.—"The Holy Spirit—As Power." The first of four studies on the Holy Spirit.  
P. M.—"The Passing of the Picket Fence."

May 11—MOTHER'S DAY—  
A. M.—"The Purpose of the Holy Spirit."  
P. M.—"Mother's Place," and a beautiful home picture and Mother's music.

May 18—DAUGHTER'S DAY—  
A. M.—"What Limits the Holy Spirit?"  
P. M.—"The Evolution of a Girl's Ideal."

May 25—Memories of Pentecost—  
A. M.—"The Power and the Way."  
P. M.—"The Last Leaf." Memorial Day memories.

### JUNE—"The Month of Roses"

June 1—  
A. M.—"What Christ Hates."  
P. M.—"Hiding God."

June 8—Babies' Day—  
A. M.—"Mary's Story." A new feature will make this day blessed. We shall hold a dedication service for all the babies under two years of age.  
P. M.—"The Romance of Religion."

June 15—Children's Day—  
A. M.—"My Candles." An illustrated message for all children under 100 years of age.  
P. M.—"Antiques."

June 22—Young, Married People's Day—  
A. M.—"Watching the Weather."  
P. M.—"Happily Ever After."

June 29—  
A. M.—"Take Heed."  
P. M.—"Our Last Line of Defense."



### Bulls-eyes for Bulletin Boards

#### PITH AND POINT

God needs no spyglasses.

White sheep must beware of soot.

The test of greatness is the way one faces the eternal day by day.

The less religion a church has the more oyster suppers it must prepare.

A poor nut may wreck a life as well as an automobile.

A little act counts for more than a big aspiration.

Work for others and you work for the good of yourself.

Truth does not need defenders "in needs witnesses."

Better the end with satisfaction than the beginning with enthusiasm.

"Out of luck" some times means "in luck."

Christianity started with prayers in an upper room.

The man who is too busy to worship God is too busy.

First aid is better than last rites.

God loves the early settler—of his church account.

The man who knows the least likes to tell it.

Exposed nerves cause irritation.

It is easy for the surface mind to have convictions.

Education, not scolding, raises the church budget.

Profanity offers a way of escape for the man who has run out of ideas.

My heritage is noble; I am a son of God.

#### FORTUNE

Fortune came and loudly knocked  
At my door, with cheery hail;  
But, alas for Fortune's labors,  
I was over at my neighbor's  
Pouring out a hard luck tale.

—Anon.

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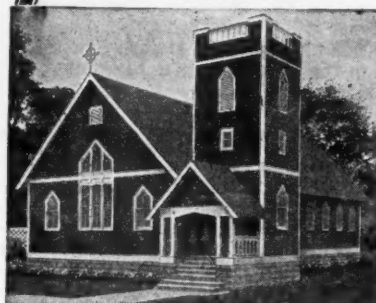
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# WHAT TO DO IN DECEMBER

*A Page Conducted by Paul H. Yourd*

## Special Days

December 21—St. Thomas.  
December 24—Christmas Eve.  
December 25—Christmas Day.  
December 26—St. Stephen.  
December 27—St. John, Evangelist.  
December 28—Holy Innocents.  
December 1—Golden Rule Sunday.  
December 31—New Year's Eve.

## Other Notable Dates

December 21, 1620—Pilgrims landed at Plymouth, Mass.  
December 24, 1784—Methodist Episcopal Church organized in America.  
December 29, 1851—First American Y. M. C. A. established in Boston.

## Some Birthdays

December 9, 1608—John Milton.  
December 13, 1835—Phillip Brooks.  
December 17, 1770—Beethoven.  
December 17, 1807—John Greenleaf Whittier.  
December 18, 1835—Lyman Abbott.  
December 21, 1117—Thomas A'Becket  
December 25, 1821—Clara Barton.  
December 26, 1716—Thomas Gray.  
December 28, 1856—Woodrow Wilson.

## Special Occasions

December has a wealth of special days and the minister has every opportunity to make the month count for much in the development of the work of his church. With so many things claiming the attention of the people, it is highly important that the church does not try to crowd too much, but rather, by careful selection, emphasize those events that are most important and can be utilized to the best advantage.

## The Christmas Season

December 21st is the anniversary of the landing of the Pilgrims at Plymouth, Massachusetts. As this day falls on Saturday it is not so good for an observance of the occasion, but Sunday morning, December 22nd, can be utilized for the observance in which a pageant can be presented, especially at the Sunday School hour, featuring the landing of the Pilgrims. In connection with this pageant the White Christmas service may be emphasized. The plan is simple. Everyone attending Sunday School brings an article of clothing, or a toy, or food wrapped in white. Each class marches to the platform and presents individually its gifts. A committee takes charge of the gifts and distributes them to the poor. A small tree, about six feet high, stripped of its leaves and with the trunk and limbs painted white, will give an opportunity for the men to furnish the "green" in the form of dollar bills which may be pinned to the tree as they are contributed.

This combination of the pageant of the Pilgrims and the White Gift Christmas can be made very effective.

## Christmas Music

At the Sunday morning service on December 22nd arrange a program in which music is featured. Give the choir an

## JUST A MAN

By Paul H. Yourd

When Sergeant Alvin York, the Tennessee mountaineer World War hero, was presented to King George of England, he said to himself, as he took the King's hand in his and looked down upon him from his superior height, "Why, you are just a man after all."

Crowns, medals, ribbons, and all the trappings of social custom meant nothing to this man of the hills. A King was just a man. A Queen was just a woman. Even a General was first of all a man. And so Sergeant York did not lose his native poise when presented to royalty, nor when decorated by Marshal Foch, and the Congress of the United States.

Thank God for such a man as York, who not only remains unspoiled by the honors heaped upon him, but who refuses to capitalize his war experiences for his own personal profit. Instead of living at ease, with thousands of dollars in his banking account, he has chosen to live a life of hard work for others, that they may have educational and religious advantages that were denied him.

How strikingly like a young man of the Galilean mountains who saw men, not medals, and who did not lose his balance when confronted by royalty. Neither money nor the offer of a crown caused him to surrender his ideal of serving mankind. He could not be bought; he had no price; which is something hard to understand in these days.

Men like York cause us to take heart, for they demonstrate the practicality of the idealism of Jesus of Nazareth.

Thank God that He gave us His Son to live the life of "Just a Man."

opportunity to sing out the message of peace and good will. There is a wealth of beautiful Christmas music that many churches are overlooking. A most beautiful anthem that everyone should know about is the "Shepherd's Christmas Song," arranged from Heinrich Reimann, by Clarence Dickinson. The evening service can be given over to the presentation of an oratorio such as the "Messiah." If a vesper service is preferred the church can be very beautifully lighted by candles and Christmas carols sung; or a musical program of instrumental and vocal music, with a short sermon, can be presented.

## Carol Singing

Carol singing is being revived in many quarters. These singers can make a tour of the homes of the shut-ins and sing

a carol or two at each place visited. If your church has sufficient lawn space, a Christmas tree, profusely illuminated by colored lights and set up on the lawn, will be well worth while.

See that the church is beautifully and appropriately decorated for the entire holiday season. Evergreens and candles can be used to good effect. There is usually someone in every community with a talent along this line. Discover and press into service such a person.

## The Christmas Entertainment

Christmas Day falls, this year, on Wednesday. Churches will plan their entertainment for either Monday or Tuesday nights, so as to leave Christmas free for family celebrations. Committees on the Christmas entertainment and party should be appointed about the first of the month, in order to insure time for them to work up attractive programs. Write at once to your denominational publishing society for samples of appropriate Christmas pageants and entertainments. From the supply that will be sent you, you will find something suitable to your needs.

## The College Club Party

On Thursday or Friday of Christmas week have a special program for the older young people of the community, with special invitations to the young people who have been away at college and universities. These people often feel lost and out of place when they return at vacation time. The church needs to do all it can to hold their interest. The type of party will have to fit in with the customs of the community. Some groups may feature a dance in the parish house, and other groups a banquet. An affair of this kind requires much careful planning in advance, and a strong committee of older young people, who have a college or university background, should be in charge.

## The Last Sunday

After a busy holiday season things are usually dead for a while, but this need not be. The last Sunday of the year can still be made to carry over the Christmas spirit. As Christmas comes in the middle of the week, it is still in line to utilize the Christmas music. Instead of crowding all of the musical program into the Sunday before Christmas it may be divided and part of it presented on December 29. A fine service for the young people of the parish can be arranged for the evening of this last Sunday.

The sermon on this last Sunday can deal with the church's success and failure during the year. Pertinent observances can be made, and lessons can be drawn with helpful application.

## Watch-Night

The program of the holiday season can be brought to an end by the celebration of a Watch-Night Service on New Year's Eve. A continuous program, running from eight o'clock until midnight,

can be provided for. A reception can be held in the church parlors from eight to nine o'clock; an entertainment can be given from nine to ten-thirty; intermission from ten-thirty to eleven o'clock, with refreshments; and from eleven to twelve a devotional service, ending with a prayer at twelve o'clock.

#### Church Business

Many churches close their books December 31st. It is important that the month of December be given over to a proper and successful closing of all business. Attention should be paid to the church's finances. If the pledges have not been paid, a courteous letter to the delinquents is in order. Do not wait until the last few days of the year to send out such notices. Mail statements to the delinquents early in the month, before they begin spending their money for Christmas presents. It is better to get church accounts squared before than after the present day Christmas spending orgy. It is sometimes wise to have a statement of the financial situation of the church made by the Chairman of the Board of Trustees from the pulpit.

For those churches holding an Every Member Canvass before the first of the year, it is essential that it should be out of the way early in December. The first or second Sundays of December have been utilized by many churches for this canvass. A good rule for every minister to observe is, get the church business well in hand early in December.

#### Next Year

The New Year is just around the corner. The wise minister will be taking a peek at it and making his plans accordingly. A week of prayer, beginning January 1st, can well be held. If special meetings are to be set up for the new year, now is the time to engage any special speakers or musicians. The winter months are the great in-gathering months of the church and plans for them should be well in hand.

#### Non-Propaganda Prohibition Material

The Adult Education Alliance, Fidelity Building, Cleveland, Ohio, is attempting to aid the cause of prohibition through the publication of a volume of facts and history of the present day situation through the eyes of history. The Alliance feels that the public is between two fires and looks with suspicion upon information coming from either the wet or dry sources. So it has sought to compile accurate statistics and material issued in a hand book which will give reliable information on the subject. If you are interested in this idea, or if you may desire for pecuniary reasons to help in the distribution of the material, we suggest that you write the alliance at the above address.

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John Wesley Rhoads, counselor at law at Lansdowne, Pennsylvania, a Presbyterian elder, conveys a Scriptural reminder to every correspondent by making his first name always read "John 3: 16." This he does by writing a "3" above the "o" in "John" and a "16" above the "n." This characteristic is included even in his official signature, as on bankchecks, so that invariably one is prompted to recall or to look up the verse, "For God so loved the world," whenever seeing the name of John Wesley Rhoads.

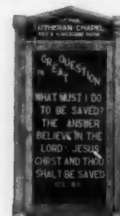
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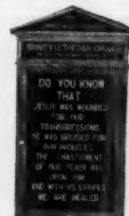
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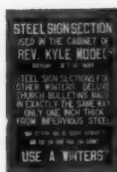
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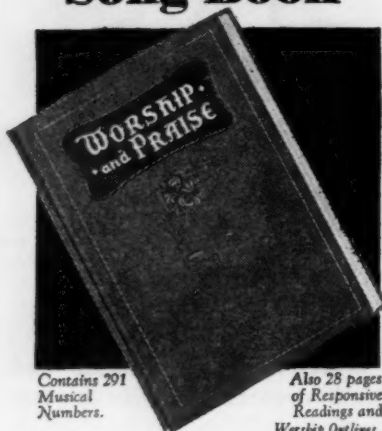
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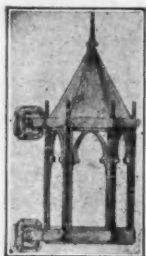
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## Stained Glass

By Yvonne Williams

Associated with The Ellwood Potts' Studios, of Philadelphia, Pa.

IT is hard to believe, in looking at any church built in this century, that the windows which seem to be its frailest and most destructible part will probably survive long after the building itself has fallen to ruin. It is estimated that the life of the average church built today will be from fifty to one hundred years, whereas the glass in the windows is good for, if not worthy of, at least five hundred!

There is stained glass in existence which was made in the year 900 A. D., in spite of the shocking lack of museums and antique collectors in the Middle Ages, and of art appreciation among Cromwell's soldiers. True, it has been lately thought advisable to clean the glass and restore the leading on some of the windows which were put into York Minster in 1250; but it was found that the wear on the glass from seven hundred years of weathering was nothing compared to the wear on stone coping or wood beams in the same time.

This fact of its permanence has probably been one of the reasons for the use of stained glass windows as memorials, because the very idea of a memorial includes the requirement that it will last.

But the same fact of permanence makes it all the more important that the best of thought, design and workmanship should be put into the making of stained glass, and that it be made with a beauty that will appeal to future generations as well as to our own.

Ask people who have been, perhaps

frequently, to some particular church, what they thought of the windows, and most of them will answer that they hadn't noticed them. What does this mean? The power to ignore the unpleasant, at least for periods of rest, is the only natural weapon of self-defense present in modern man; without it he could hardly survive. The conclusion is that stained glass during the last two centuries has become so lacking in inspiration and sincere feeling, and often actually disagreeable in color and drawing, that it has not the power to attract the interest of, much less carry a message to, anyone.

Fortunately, this state of affairs is ending. There is a revival in the craft and also in public appreciation of stained glass.

This revival has shown itself in two ways. First, in the reproduction for modern churches, almost in exact detail, of the best thirteenth century stained glass. The thirteenth century is acknowledged to be the period at which the art attained its greatest beauty. Here are a few of the points which characterized it. The window was composed of innumerable small pieces of glass, few of them larger than the palm of a hand. All these small pieces were held together by quite a wide band of lead, so that of the complete area of the whole window almost one-fourth was lead surface, which showed black against the light, and so framed and made each bit of glass more brilliant by contrast. Add to this

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that there were in each piece of hand-made glass small air bubbles which broke the sunlight into sparkling specks of light; and remember that only the purest colors were used: ruby, blue, vermillion, yellow and green—the last two in small quantities only; and one can get a fair idea of the general effect—a great pattern of lovely color. Then it is not hard to understand why these are considered worth imitating. They added all that was necessary to complete the interior beauty of fine architecture. Medieval glass also satisfied the need of the time for instruction in the Bible story, which was unfamiliar, strange and inspiring to a people who could not read. The same window today must accomplish its spiritual purpose, not by its subject interpretation, but through the effect of beauty in inspiring a sense of worship.

There is another type of modern stained glass which does not follow thirteenth century design quite so closely as to limit the colors used, for instance, to those which were known in those days; or the technique of drawing to that which was possible to thirteenth century draughtsmen. At the same time it is felt that to retain the character of stained glass, small, simply shaped pieces of glass should be used, and the lead-line should not be hidden but made use of as part of the design. Once the idea is understood that a stained glass window should be a pattern of color, filling up a necessary opening in a wall with a design in harmony with the architecture, it becomes obvious how out of place is something which is no more than a badly translated naturalistic painting.

Color, in large masses and with lots of shading as is necessary to make a realistic picture window, always seems rather vulgar and unsatisfactory compared with the pure color of typical stained glass.

A good designer, too, thinks of his window as having some relationship to the architecture; with a feeling of stability and an emphasis on horizontal and perpendicular, rather than a patchwork of conflicting lines. He remembers that the window is a continuation of a wall and so should, like a mural painting, remain flat and not carry the view away into the distance.

Everything in a church should awaken a response of religious emotion and add to the atmosphere—the effect desired by those who build the church. Stained glass in medieval times played its part in this purpose, and modern designers are trying to speak in the language of their generation as the thirteenth century men did in theirs. This is a difficult problem interpreted in many different ways, but one thing is clear: the modern mind is dissatisfied with the attempt to depict Deity and Biblical events in church windows because everyone feels that they can have a better picture in their imagination than can be shown in a naturalistic static painting.

If modern stained glass is to have more religious effect than the effect of sheer beauty, it must interpret not actual scenes and happenings, but the effect of these events in men's lives. This is a much more complex order, but it is the same tendency which is shown in every branch of religious thought today. Figures must be symbolical and spiritual, not actual.

## Interpretative News Notes

John Roach Straton

The death of John Roach Straton takes from the American pulpit one of its most colorful characters. Only the highest superlatives will describe the loyalty of this man to the faith and convictions of his heart. He was disliked by those who did not agree with him and often times feared by those of his own group. But no one ever accused him of cowardice or failure to proclaim the truth as he saw it.

Dr. Straton went to New York at a time when the church had to face the problem of its future existence. His fundamentalism offended many of the congregation who moved to easier pews. He continued to preach his fundamentalist gospel. New York was to him all that was sinful. His last book published but a few weeks before his death pictures New York as the modern Babylon.

Perhaps his greatest point of influence was at the time of the famous Straton-Potter debates on fundamentalism. Dr. Straton showed great keenness in his arguments and general concession gave him the verdict in the debates. Upon the death of William Jennings Bryan he aspired to the post of leadership of the fundamentalist forces. This was not conceded, however, but he kept up his good fight. At the time of his death he was planning a summer conference to be held on land he had purchased which, he hoped, might become America's fundamentalist center.

Dr. Poling Leaves Pastorate

Dr. Daniel A. Poling announced his decision, recently, to retire from the pastorate of the Marble Collegiate Church, New York City, to devote his time to the several religious and philanthropic enterprises with which he is affiliated. Dr. Poling has had more tasks than the average man could hope to assume. In addition to his pastorate he is the president of the International Society of Christian Endeavor, leader of the National Youth Radio Conference, President of the General Synod of the Reformed Church in America, Director of the J. C. Penney Foundation and Editor-in-Chief of the Christian Herald.

The church he leaves is one of New York's great churches which has had a most distinguished ministry during its history. Its ministers have always been called for life. Dr. Poling is the first one in its history to offer his resignation. His immediate plans are for travel and rest. Upon his return in early spring he will continue in the pulpit of Marble Collegiate Church until Easter, 1930.

Evangelical Synod Approves Merger

The Evangelical Synod of North America took a further step toward the contemplated union of that body with the Reformed Church in the United States and with the Church of the United Brethren in Christ by approving the plan of union prepared by a joint commission of the three churches and by authorizing its general officers to

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## A Service for Family Worship

... ON ...

### Christmas Day

*When all the family is gathered together in the living room or around the dining table, the Head of the House or some other member of the family shall read*

#### THE INVOCATION

**G**RANT, we beseech Thee, Almighty God, that this day, hallowed by the birth of Thine Only Begotten Son in the flesh, may be to us rich in the things of the Spirit, and bring to us such newness of life that we may constantly strive to incarnate in ourselves a more perfect expression of Thy Holy Will; through the same Jesus Christ, Thy Son, our Lord. *Amen.*

*Then shall he read*

#### THE SCRIPTURE LESSON

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

*Then shall he read*

#### THE PRAYER

Blessed Master, who in humbleness of spirit and in loving service came into the world as a little child: clothe us with humility and make us always ready to obey and glad to serve; look graciously upon this household gathered together in Thy Name; give to us Whom Thou hast set over it wisdom to direct those committed to our charge; give to all of us strength to fulfill Thy will in the daily work to which Thou hast appointed us; grant that love and peace, with all other graces, may live and grow among us; and that finally we may meet before Thy throne in heaven, and be united in Thy love forever; through Jesus Christ, Thy Son, our Lord. *Amen.*

*Then shall all pray*

#### THE LORD'S PRAYER

From This Week publication of First Lutheran Church, Dayton, Ohio

call a special meeting of the general conference to meet simultaneously and in the same city with possible special general assemblies representing the other two churches. The action was taken at the quadrennial meeting of the general conference of the Evangelical Synod which convened at Rochester, N. Y., Oct. 8-15. Further developments in this proposed merger of three denominations await the action of the various judicatories of the Reformed Church and the Church of the United Brethren.

In the belief that the application of Christian ethics must begin at home the conference requested "every board of the denomination which employs labor to

make a survey of its labor conditions (if necessary with the help of the commission on Christianity and social problems) to determine whether Christian standards in matters of hours, wages, right of collective bargaining and provisions for old age security are being maintained." It recognizes "the problem of old age pensions for industrial workers to be one of the foremost and most urgent issues confronting our present economic order" and called upon the churches of the synod "to interest themselves in this problem, to discuss it on proper occasion and to seek to make the Christian ethic applicable to this issue of the hour."

## Important Books for the Thinking Reader

### **The Place of Jesus Christ in Modern Christianity**

by John Baillie

*Professor of Systematic Theology in Emanuel College,  
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A lucid restatement of Christian beliefs based on the honest convictions of a thinker who has entered into the doubts and difficulties of our age and takes courage in the conviction that the Christian story is not a symbolic myth.

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### **What Is Christian Education?**

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# A Man Who Is Failing

By H. L. Williams

WHEN Frank Harvey wrote that letter he had reached the miserable state possible only to men who have dreamed great dreams of service and finally come to the realization that they are failures. For some seven years he had labored in the little mountain parish, hoping against hope. Some winters things picked up. But the next winter another slump would come. A careful analysis showed that, on the whole, the people were as selfish, as intolerant, as unsocial as they had been when he first went to their parish.

An impartial observer might have seen some virtues which he was too humble to admit in his services. He and Mrs. Harvey talked the matter over thoroughly. To them failure was evident, and the honest thing to do was to admit it. He came to the conviction that he was a dead weight on the church, and the honorable thing to do was to resign his parish, demit the ministry, and do something he could do successfully. He says that they didn't sleep much that night. And as dawn began to break, he put his resolution into a letter and mailed it to his best friend and classmate, the successful pastor of an influential church.

When the classmate received the letter, the situation struck him so forcibly that he noted on the bottom of the letter:

"If this man is a failure, I would like to build a monument on the mountain near his little church and dedicate it to the spirit of the man who so long fought that failure."

We don't build many monuments to men who fail. We build them to the men who achieve. Our generals who have won great battles, our great inventors, our authors of epoch-making books, receive the monuments. But the monument-makers have never been flooded with orders for memorials to the host of honest men and women who fight on, year after year, hoping against hope, and losing.

I heard of one the other day. Northwestern University had dedicated a monument to a young man who was a persistent failure. For year after year he played football, hoping to get a place on the varsity. But the best he could make was the scrub team. Yet he stuck year after year. He was killed in action in the world war. That precipitated the thing. But the monument was dedicated to one who had character enough to stick to a thing despite repeated failure.

Somebody has listed the failures in the life of Abraham Lincoln and has called him America's greatest failure. He lists his failures as follows:

1. He ran for the state legislature and was badly beaten.
2. He entered business, failed, and it took him seventeen years to pay the debts of his worthless partner.
3. He loved a beautiful young woman. She died.

4. He ran for congress and was defeated.

5. He sought an appointment in the Federal Land Office. Another got the appointment.

6. He became a candidate for the United States Senate. He was defeated.

7. He sought the vice-presidency. Again he failed.

Yet with all these failures, Lincoln became one of our best-loved and greatest presidents. We build monuments to commemorate his name for the things he did but it is his persistency over failures which endears him to most of us common folk.

To most of us, the words which God spake to David are a source of comfort: "Forasmuch as it was in thine heart to build a house to my name, thou didst well that it was in thine heart." We are glad that the judgment of heaven's gate will take into consideration the things we have tried to do. Otherwise there is no help for us.

No honest man would blame Frank Harvey for wanting to leave that parish. Very few ministers would have the grace to stay as long as he did. Some parishes seem absolutely hopeless. We sometimes doubt if the sound of Gabriel's horn could awaken them from their dead state. We speak from a life-long experience as minister's child and minister. No amount or argument can change the fact. Some parishes are just spiritually dead.

Most ministers feel the dull wit of the ancient presiding elder who was defending the one-year pastorate. Said he, "I have never stayed a year in any parish without finding some people I had just as soon move away from."

But as for demitting the ministry, that was a different question. Now this classmate had in mind several good openings. And he believed that Frank Harvey, given an even chance, would make good. He was too good a man to be killed by the lack of spiritual sympathy of some pinhole parish. So he wrote him, suggesting that he consider one of the other fields.

In due time a letter came in reply: "We have decided to try one more winter here. Maybe things will break our way this season. And if they don't, we will continue to fail here, for the need is so great."

To the best of our information he is still trying and still failing.

But wouldn't it be a wonderful thing if the church could build monuments to its hundreds of Frank Harveys throughout Christendom, who are persistently attempting, but merely building records of failure?

It is vain to expect any advantage from our profession of the truth, if we be not sincerely just and honest in our actions.

—Archbishop Sharpe.

## ANNOUNCEMENT

We desire to announce to the readers of this magazine that we now have ready for distribution samples of full colored lithographed church publicity for the Christmas season. This material includes a church calendar, a personal pastoral greeting, an offering envelope, a mailing envelope and other seasonal items. Upon request we shall be glad to mail you, samples of any or all of these items.

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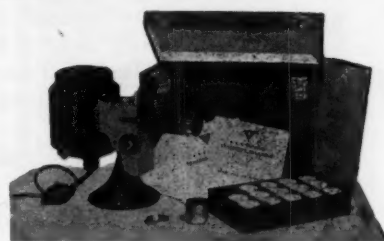
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### A New Loan Library

The Home Missions Council has acquired, through complimentary copies, as well as purchases, books which should be read widely by those interested in home missions. The Council feels that it should share these books with members of its constituent groups. Each month a few will be listed which can be borrowed for a term of two or three weeks for payment of postage both ways; if borrower mislays or loses book, he is to refund the value of it to the Council. This is in the nature of an experiment. We will be glad to hear from any of our readers who are interested.

**Church Comity**—A Study of Co-operative Church Extension in American Cities, by H. P. Douglass; publisher, Institute of Social and Religious Research, 1929.

**Southern Mill Hills**—A Study of Social and Economic Forces in Certain Textile Mill Villages, by Lois MacDonald; publisher, A. L. Hillman, 1929.

**Middletown**—A Study in Contemporary American Culture, by R. S. and H. M. Lynd; publisher, Harcourt, Bruce and Co., 1929.

**The Church and the City**—An Account of Home Missions and Church Extension in New York Presbytery.

**The City's Church**—By H. P. Douglass; publisher, New York Friendship Press.

**1,000 City Churches**—Phases of Adaptation to Urban Environment, by H. P. Douglass; publisher, Institute of Social and Religious Research, 1926.

**The Church in the Changing City**—Case Studies Illustrating Adaptation, by H. P. Douglass; publisher, Institute of Social and Religious Research, 1927.

**Baptist City Planning**—By Charles H. Sears; publisher, Judson Press, 1926.

### Changed and New Addresses

The local credit exchange bureau gets out a monthly sheet or sheets of changed addresses of those who during the preceding month have relocated, either in or out of the city. There are included in this report the newcomers, where they have come from, and their local address. This copy is for the local merchants who are members of the credit exchange. The manager is glad, however, to show this list to the ministers of local churches for their enlightenment.

I have access to this report each month, make such notation in addresses as I need for my records and write a form letter to each newcomer, not knowing his religious affiliations, inviting him to visit the church of which I am the pastor.

M. C. Wright,  
Logansport, Ind.

"I am not interested in white supremacy; I am desperately interested in character supremacy."—Dr. E. Stanley Jones.

"The public will listen to anybody so long as he is sincere and not tedious."—A. Wyatt Tilby in *The Modern Churchman*.

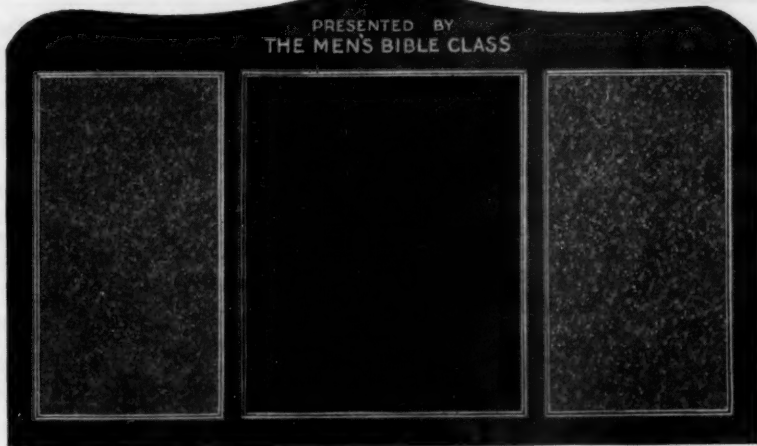
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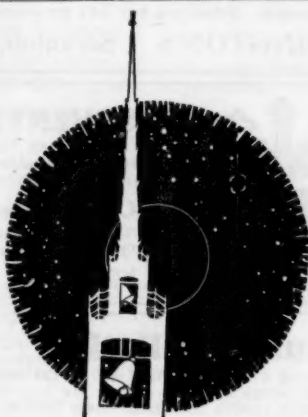
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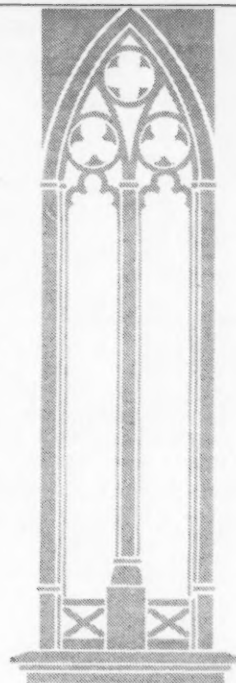


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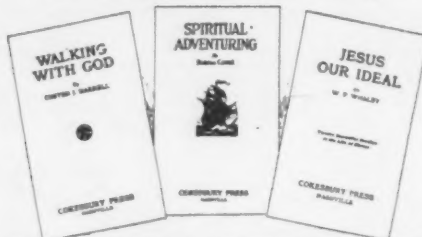
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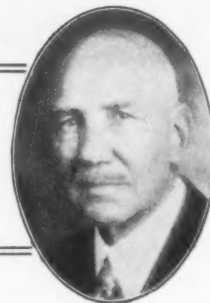
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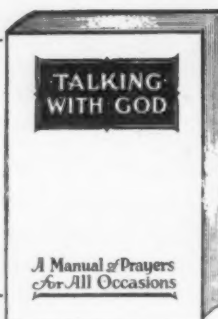
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